

the

since  
1911

mcgill  
**Daily**

Vol. 77 No. 22  
Montréal, Québec,  
Thursday, Oct. 15, 1997



**Thursday**  
 McGill Crossroads presents two controversial films on development: *Welcome to Paradise* and *The Formula Factor*. Union 310 at 19h00.  
 A.I.D.S. Committee meets in Leacock 738 at 20h00. Everyone Welcome.  
 McGill Film Society presents *The Road Warrior* in Leacock 132 at 20h00. Members \$1.00, Non-Members \$2.00.  
 McGill Model Youth Parliament general planning meeting for upcoming

November 6-7 Parliament in Union 410 at 16h30. For info call Liz at 768-8873.  
 NDP/NPD McGill executive meeting to elect 3 delegates for the November convention and to discuss boycott of McDonalds and Burger King in Union 301 at 18h00. All Welcome.  
 Physical Sciences and Engineering Library is holding workshops on library search strategy for preparing a term paper. Report to the Information Desk at 13h00 or 15h00.  
 John Turner speaking on *Free Trade*

and the *Future of Canada* in Leacock 132 at 16h30. Sponsored by Liberal McGill and the PSSA.

**Friday**  
 McGill Caribbean Students' Society is holding their first party of the year in Union B09/10. The fun starts at 21h00. Everyone Welcome.  
 McGill Film Society presents *Goldfinger* in Leacock 132 at 19h30.

Members \$1.00, Non-Members \$2.50.  
 Centre for Developing Area Studies presents Ralph Premdas speaking on *Fiji: The Coups and the Question of Fijian Paramount Rights* at 3715 Peel Street at 12:00 noon. For more info call 398-3507.

**Saturday**  
 McGill Film Society presents *Down by Law* in Leacock 132 at

## events

19h30. Members \$1.00, Non-Members \$2.50.

**Sunday**  
 McGill Women's Union. Demonstrate for the right to free and accessible abortion services in Québec City. Buses are leaving Montréal at 9h00 from the Palais du Commerce on the corner of Berri and de Maisonneuve. Cost is a voluntary contribution. For more info contact Carlene Gardner at 398-6823.

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Tuesday Evening  
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# We cannot change unless we survive but we will not survive unless we change

Paz, Paix, Shalom, Vrede, Pace, Frieden, Mir, Peace. We can say peace in every known language, but what does it really represent?

The more you study peace, the more you realize that the concept of peace never stands alone. It is linked to so many other things, some of which are discussed in these pages.

This special issue attempts to bring together an assortment of articles on various issues. From Peace Education in Canada to Independent Peace groups in the East, we have tried to assemble a cross-section of developments in world peace in this issue.

Of course, peace goes beyond thirteen pages of copy. But if this issue inspires discussion, and perhaps change, then we have started our job.

Elizabeth Pasternak

Peter Nixon

## Setting the air on fire

The state of the world can be discouraging.

Reading about the mounting nuclear arsenal, the continuing diversion of funds from social to defence budgets and the possibility of superpower intervention in Third World flashpoints can lead us to think of the military as an octopus whose tentacles penetrate everywhere, but whose nerve centre is elusive and impervious.

Look closer, and the octopus turns into a house of cards—a collection of mutually supporting people, projects and bureaucracies which exists only to perpetuate its own existence. McGill is part of this house of cards. Two mechanical engineering professors have been working since 1981 on the Fuel Air Explosive, an indiscriminate weapon of mass destruction (see story in this issue). The existence of FAE research on this campus challenges us as citizens and students. As citizens, we must stop the ongoing misuse of technology and human resources for the purpose of the arms race, and as students we must defend the integrity of our school against those who would turn it into a pricey weapons shop.

McGill students have a history of responding to the challenges of social responsibility. In the early 1970s, students organized the McGill Français movement to make McGill more responsive to the Québec community and occupied the political science department for three weeks to ask for greater student representation in the University administration. In 1985, McGill students successfully brought about the first Canadian university divestment from South Africa. The existence of student groups such as the Osler Medical Aid Foundation, Amnesty International and McGill Crossroads are also part of this history.

On Monday October 11, the McGill Board of Governors will be receiving a report from a committee assigned to study military research at McGill. A rally has been organized by the McGill Committee for Responsible Research, with the generous support of the Students' Society of McGill University. We want to let the Board of Governors know that our campus is not the place for high-tech weapons, and that this issue is not going to fade away. *Join your classmates in front of the administration building on Monday, October 17 at 14h30.*

McGill Ad-Hoc Committee for Responsible Research



INSIDE

5

Peace  
education in  
university

7

National  
campaign for  
disarmament

8-9

Evaluating the  
U.N., and South  
American peace  
movements

Centre

Eastern Europe:  
Silencing inde-  
pendent peace  
movements

12-13

Liberation  
theology and  
alternative  
defense strategy

15

Central  
America and  
the Arias Plan



# Rivalling small nuclear devices

by Marc Wills

Two McGill professors are conducting research for the Canadian and American military on a weapon condemned by the UN Special Commission on Conventional Weapons as an inhumane armament. The powerful new bomb is called a Fuel Air Explosive (FAE).

Professors J.H.S. Lee and R. Knystautas of McGill's Department of Mechanical Engineering are under contract to Canada's Department of National Defence (DND) to investigate the dispersion, detonation, and explosive power of FAEs.

FAEs were first tested as anti-personnel weapons and defoliants by the United States during the Vietnam war. One such deployment of the weapon, reported by *The London Times* left "hundreds and perhaps thousands of enemy



Last year's demonstration. Come out and do it again.

corpses" over zones of several acres. The bodies apparently bore no wounds: "The dead troops had their mouths wide open and died

clutching their throats as though gasping for breath."

FAEs, sometimes referred to as asphyxiation bombs or compres-

sion wave weapons, consist of an aerosol cloud of highly volatile gases which mix with the ambient air.

Once an appropriate gas/oxygen ratio is achieved, an accidental spark, heat or sudden pressure will detonate the fuel air mixture. All of the oxygen in the target area is sucked towards the ignition point and an extremely powerful explosion occurs, creating a compression wave which reaches the fringes of the target area in a few microseconds. This wave contains an energy potential considerably higher than that of conventional TNT-based explosives.

Two features of the FAE bomb make it of particular interest to the military.

Before ignition the bomb's fuel mixture seeps into houses, fox-holes, bunkers and ventilation systems. *Jane's Defence Weekly*, a weekly trade publication of the 'defence industry', described the explosion's impact on people in the affected area: "People at the fringe suffer burst tympanic membranes (ear drums) and crushed inner ear organs, severe concussions, pneumothorax, ruptured internal organs and blindness; those located near the ignition point are obliterated."

FAEs bridge the critical firebreak between conventional and nuclear weapons. *Jane's Defence Weekly* points out that "in their destructiveness and effectiveness... FAEs can compare with low-yield nuclear devices."

For these reasons the United Nations Special Commission on Conventional Weapons and the Stockholm International Peace Research Institute (SIPRI) have both condemned FAEs as inhumane armaments while the U.S. passed a law in 1977 prohibiting the weapon's export.

According to Michael Klare, a fellow of the Institute for Policy Studies in Washington D.C., FAE development is part of a broader Pentagon effort to develop sophisticated new conventional weapon technologies like precision-guided munitions, cluster bomb units, and "target acquisition" systems.

Mass production and widespread deployment of FAEs have been hindered by problems related to the weapon's delivery and detonation system, precisely the areas which Lee and Knystautas have been investigating for the DND since 1980.

The Canadian government is itself under contract to share Lee and Knystautas' findings with the governments of Norway, Great Britain, and one of the few coun-

tries known to have used the weapon, the U.S.

At present Lee and Knystautas have four outstanding contracts with the DND, totalling at least \$400 000. One of these, a three year contract valued at \$151 743, was renewed in October 1986 and prompted a campus-wide protest last year, involving students, faculty, and the larger Montréal community.

Although serious concerns have been voiced on the FAE research, McGill's Board of Governors approved yet another FAE contract this past summer, supplying Lee and Knystautas with \$226 134 over three years for the "photographic study of transition."

Professors Lee and Knystautas have defended their research on the grounds that it is "pure science" divorced from any real social context. "I don't care who funds us, I do the work no matter who sponsors," Knystautas told the *Tribune* last March. Lee has insisted that he is merely investigating "a basic fundamental problem of combustion" and that, ultimately, it is the responsibility of the university to determine whether or not he should accept military funding.

The signature of McGill's Dean of Research, Gordon McClachlan is required on all research contracts worth more than \$50 000. McClachlan has argued that the professors' work is acceptable because its military application will be purely defensive.

At last April's annual general meeting of the Post-Graduate Students' Society, McClachlan suggested that FAEs could be employed by Canadian peacekeeping forces to clear minefields. He was promptly contradicted by a member of the audience who pointed out that Canadian peacekeeping troops are under strict instructions not to go near minefields.

A DND official, contacted by *Le Devoir* last March, explained that the Canadian military was not asking the McGill professors to actually build a bomb. "We just want to know what would happen if such a bomb were used against us," he said.

Lee is a veteran of military research. From 1972 to 1981, under a contract with the United States Air Force, Lee experimented with the use of lasers as detonators.

*Jane's Defence Weekly* notes that lasers are currently being tested as FAE detonators. *Jane's* concludes that the use of lasers "would be the ultimate in FAE weaponry, rivalling the effects of a small nuclear device."

## Marching against NATO

by Stephanie Lachowicz

To protest military flight testing over Native Indian land, the Canadian Alliance for Non-Violence is planning a march from Québec City to Ottawa, between October 24th and November 11th. Marchers will pass through Montréal on October 30.

"We're trying to bring awareness of what's happening in the Northern Region to the public," said Hélène Gosselin, an Alliance member. The Alliance for Non-Violence is a collective of groups and individuals across Canada who are active in opposing militarism and oppression.

The Canadian government has plans to build an international military installation in Goose Bay, Labrador, a base that will be used to test CF-18 nuclear missile carriers. Previous CF-18 test flights in northern Canada have seriously harmed Natives and the wildlife population.

The missile carriers reach speeds of up to 960 km/hr. To escape radar detection, they fly at altitudes under

30 meters and they generate noise between 115 to 140 decibels. Noise over 60 db's causes problems in animals; noise over 90 db's has been proven to cause health problems in humans. The dangers of CF-18 noise are compounded by the low levels at which they fly.

The Canadian government has been testing CF-18's in the north for several years. These testing flights have had adverse effects on the native Indian population, including loss of hearing and miscarriages.

In addition, CF-18's pose a severe environmental threat. Exhaust emitted from low-level flying has caused extensive water pollution.

"The natives cannot fight this on their own. (The Alliance) is trying to bring awareness to the white mind of what CF-18's do to people," said Gosselin.

On their way, marchers will collect signatures in support of a planned civil disobedience (CD) action at the Department of National Defence in Ottawa.

"Last April, the alliance sponsored a CD in front of the Depart-

ment of National Defence in Ottawa. The signatures we collect will say that people support that CD and the one we have planned for the end of this march," said Gosselin.

"Our philosophy is a bit like Ghandi. We're not violent. We're pacifistic in our protest," she explained.

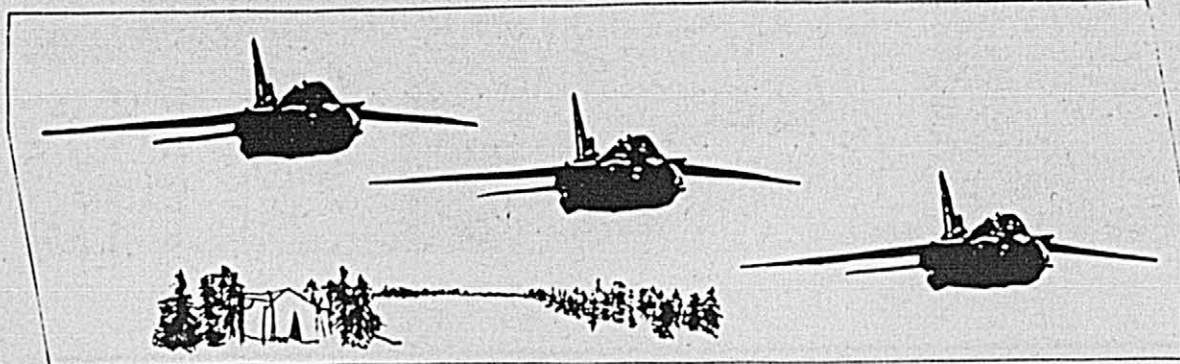
"The long-term goal of the Alliance is the building of a non-oppressive and non-exploitative world," said an Alliance spokesperson.

The Alliance is planning activities, including lectures on demilitarization, to correspond with the marchers' arrival.

"There will be a big Halloween party against militarization. There will be three French rock bands. It's so Montréal people can participate in the peace march," said Gosselin.

"Anybody can march. The more the merrier. It's an 'against the military' march," she said.

For more information on the march, call 525-0765, or 521-6430. Supporters are still welcome to join.



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# Researching feminist peace

by Lisa Vinebohm

The Simone de Beauvoir Institute at Concordia University is one of the few places in Canada which combines the study of feminism and peace.

Although the program has been underway for the past five years, it was officially named as *The Centre for Feminist Peace Studies* this summer. Former principal Jo Vellacott was responsible for implementing the Women and Peace program, which serves to coordinate research, teaching, publication and outreach work in the area of feminist peace studies.

"We are looking at women working for peace on all levels, on both the national and the individual," said current principal Arpi Hamalian.

Joan Gordon, a prominent member of Canada's first women's peace group, *Voice of Women* (VOW) said, "I'm first and foremost a human rights activist...The Voice of Women has never been simply a peace organization. If peace were to break out tomorrow,

there would still be a lot of work to do." As a key organizer of the project, she believes "we are peace and justice advocates, there will never be true peace in a world without justice."

Historian Barbara Roberts joined the institute this past summer. She teaches a course on women's development, peace and equality and is researching a book on the history of Canadian feminist pacifists. She spoke briefly about the motivation for the institute.

"Most women's issues are in some way peace issues," she said. The program will focus on human rights, violence against women, women and work and the welfare state, and women and development.

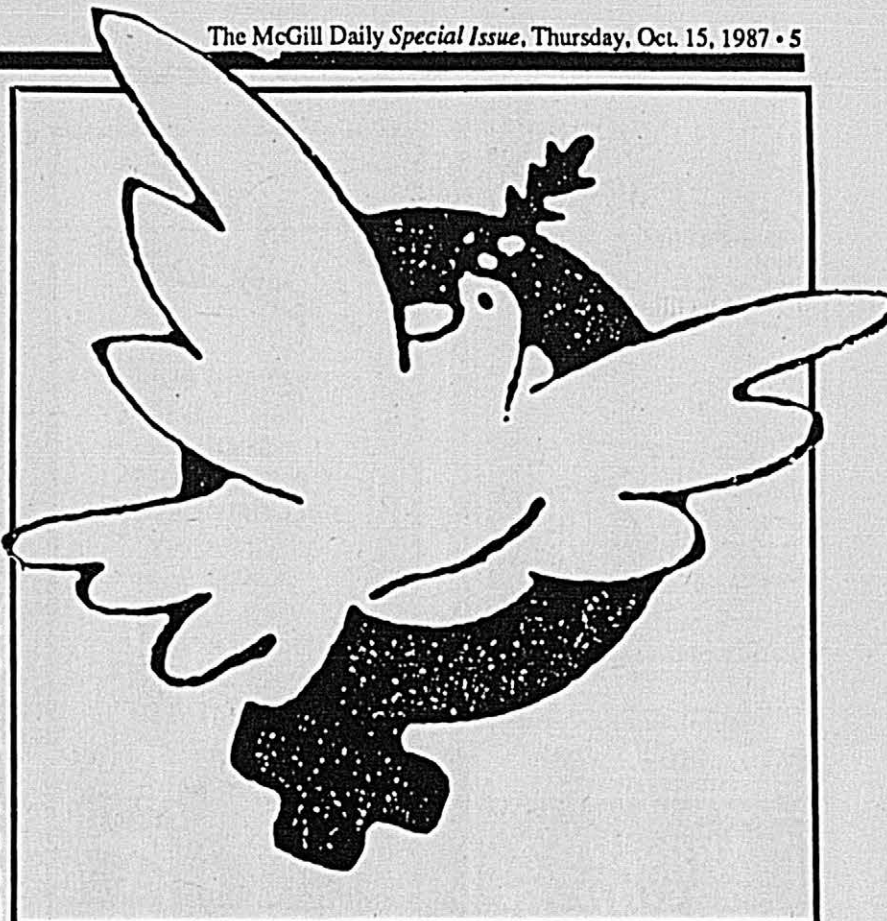
"Feminist peace research is a rapidly growing field of women's studies. It's a scholarly and academic field but it also comes out of a commitment to bring about positive social change. It comes out of political commitment and feminist values."

"Most North American women experience some kind of violence

in their lives and that's a peace issue," continued Roberts. "The majority of the world's refugees are women and their children and that's a peace issue. Racism is a peace issue; social justice is a peace issue — are we going to be under the surveillance of the authorities for legitimate social change work?...Something that underlies all these things are systems of domination and a mentality of domination."

Hamalian spoke of the practical application of information and knowledge through action. "We are setting up structures to facilitate the research (and are) bringing in money to inform, publicize and disseminate the results, providing facilitators for action and discussion with community organizations."

The institute works in conjunction with outside community and women's groups, such as VOW and Project Ploughshares, an anti-military group. They have been involved with co-sponsoring peace seminars at the Protestant and



Catholic School Boards, and in a women and development conference this past spring.

Said Roberts, "an increasing number of women are participating in setting social priorities in government policies...If we don't get more input, have a say in how the world is being run, we won't survive, we won't flourish."

Feminist peace studies deal with more than feminism and peace.

The boundaries are often blurred as to what constitutes a women's or a peace issue. In most cases such stringent labels are unnecessary.

Human rights, social justice, peace and women's development form the nucleus of feminist peace studies and action.

Roberts points out, "Some things do not fall directly under feminist peace studies but are related."

Gordon explained, "1985 was the end of the UN Decade of Women and no one had addressed the problem of women on welfare and unemployment."

In conjunction with other Québec feminists, Gordon organized a multicultural conference, *Building the Bridges*, attended by women from diverse ethnic communities. The conference addressed issues that create problems in the feminist movement, such as racism and visible minority women's issues. It led to the establishment of a visible minority women's committee which meets at the Simone de Beauvoir Institute.

Said Gordon, "It (Simone de Beauvoir) is one feminist institute I believe is truly open to the women's movement in terms of outreach and support to women of visible minorities and women on welfare."

Barbara Roberts is currently compiling a research grant proposal to Social Science and Humanities Council of Canada (SSHCC) for funding a seminar/workshop series entitled 'A Peaceful World for Women: Problems and Possibilities.' She is also active in lobbying with the federal government to transfer funds from the military budget to development programs for women.

Future plans at the institute include the development of a research team, related research with scholars in other departments and institutions, and inviting visiting scholars to work out of the institute.

More information on the Centre for feminist Peace Studies, its related projects and events, can be obtained by visiting the Simone de Beauvoir institute at 2170 Bishop St., or by calling 848-2370.

# Defeating war studies

by Pam Klassen

A look through the McGill Calendar will show that peace is not considered a subject of worthy study.

Anatol Rapoport, well known Psychology and Peace Studies professor at University of Toronto insists that a "parallel and antithetical infrastructure to war" must develop in Canadian universities. The University of Toronto has one of the three Peace Studies programs in Canada, but funding for these pro-

grams is much more difficult to obtain than funding for war-oriented studies.

War has always been a 'legitimate' subject of both study and funding. The Department of National Defence funds six Chairs of Strategic Studies, as well as countless projects in weapons development.

The military colleges in Canada do not offer courses dealing directly with peace. According to the calendar of the Royal Military College in Kingston, one can study warfare and society, which includes "military professionalism" and the "sociology of modern warfare." There is also a course on Political and Military Geography

which has "an emphasis on urban guerilla warfare, counterinsurgency and low intensity operations."

Rapoport says the attention paid to Peace Studies programs is "largely dependent on the sort of government. A conservative government won't have much need for Peace and Conflict studies."

Alan Silverman, Peace Studies coordinator at John Abbott College in Montréal states that in most universities, "the emphasis is on studying war within the framework of 'if you want peace, prepare for war.' This is fundamentally dangerous in our era."

Why is peace neglected in academic circles? Silverman suggests that "Peace has to be seen in a much broader context than just the absence of war. Personal violence, domestic violence, male-female relationships, crime, interstate and intergroup dynamics must all be addressed."

"If there is any hope at all for peace, says Silverman, it 'requires study, research and debate — peace does not arise spontaneously.'"

Rapoport notes that is was "only recently that the need arose to couple peace movements with solid knowledge. In the U.S it is a much

more massive thing. It's moving more slowly in Canada than in the U.S."

The Peace Studies programs at the University of Toronto and Conrad Grebel College at University of Waterloo are interdisciplinary, focusing on political science, sociology, history and psychology.

The John Abbott program is "open to all disciplines," says Silverman. "So we'll get an actress interested in peace, a political scientist interested in peace and even a polytechnician interested in peace."

Rapoport says the program at the University of Toronto is drawing students who are "very concerned with the present threat to peace. They're aiming for work in diplomacy, foreign relations, Non-Governmental Organizations...foreign aid or peace work. It offers no more or no less opportunity than any other Arts degree."

Peace Studies does not deny the existence of conflict. "It's not a panacea" says Silverman. "For so long in the West it's been 'almost natural' to respond to attacks, from personal attacks to state attacks, in a violent manner. We need new

conflict resolution... If there are no alternatives to violence then that's all you're going to do."

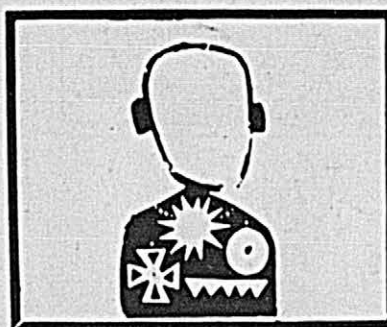
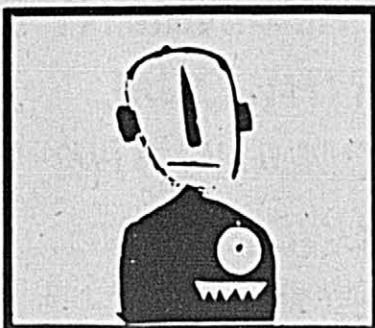
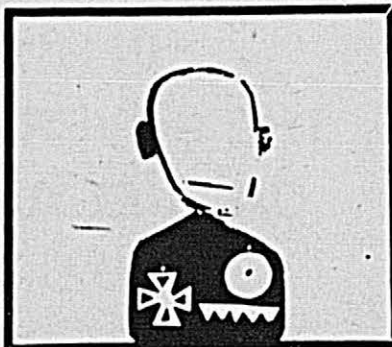
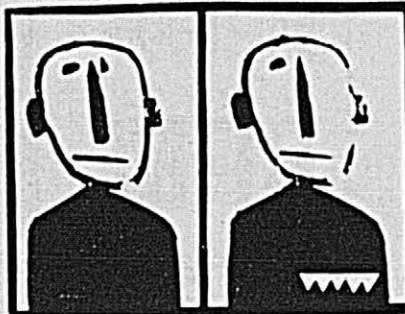
He suggests that peace education begin at the elementary school level because, "the cultural context is so strong you build yourself up to resist it... kids become more and more violent as time goes on. If you're going to discuss AIDS (with kids) discuss peace."

A survey conducted at John Abbot by Silverman found that "resorting to physical violence is prevalent" among students. Silverman maintains that people are "not naturally violent, it's social conditioning... we need creative conflict resolution without being passive, or a wimp."

Despite this "infrastructure of war" that Rapoport addresses, Peace Studies are growing in uni-

versities. Silverman contends that "more and more people are investigating Peace Studies... there is a debate that has to be had... on the level of political and legitimate debate."

The university appears as the logical place for developing this debate and fostering a new perception of peace and conflict resolution as a constructive alternative to war and violence.





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# Speaking your peace at the polls

by Elizabeth Pasternak

**T**he idea of making peace a campaign issue in the next Canadian federal election may seem, for some, merely a pipedream.

Yet there is one major Canadian peace organization which has taken on the task of making peace an election issue--the *Canadian Peace Alliance* (CPA), an umbrella organization for 375 peace groups across Canada.

The CPA campaign, entitled *The Canadian Peace Pledge*, "stretches from coast to coast in an attempt to educate the public and to mobilize groups to put pressure on future candidates and the present government," explains André Jacob, coordinator of *Québec Peace Alliance* and up until September, a Québec administrator for CPA.

With the endorsement of 100 CPA groups from various regions, Sheena Lambert, campaign coordinator for CPA, calls it "the largest coordinated plan ever in Canada."

Lambert sees the Peace Pledge campaign taking on four main tactics centred on local initiatives. First, 'peace pledge' cards will be distributed in all ridings asking voters to consider only 'pro-peace' candidates.

These pledges will then be collected and shown to all the candidates in the riding, the Prime Minister, his cabinet, the Leader of the Opposition, and the shadow cabinet.

Second, candidates' views of various issues will be surveyed and then published. Designated issues are Canadian involvement in Star Wars, making Canada a Nuclear Weapons Free Zone (NWFZ), and the existence of low level flight tests over Canada.

As well, there will be a national advertising campaign supporting the need to make peace an election issue in Canada. The final stage of the campaign involves a series of coordinated pickets and demonstrations designed to draw attention to the issue and to put pressure on the candidates.

Lambert feels that the peace movement has previously operated by attacking individual issues. According to her, this strategy needs to change.

"The Canadian White Paper on defence has a comprehensive form. We in turn have to come up with a comprehensive alternative...with this Peace Pledge we are not simply reacting-we're coming forward with a plan."

**B**ut while the Peace Pledge is attempting to make peace a national election issue, provincial factionalism must also be considered. Some provinces are not enthusiastic about joining a national campaign. As well, certain provinces do

not traditionally vote for the New Democratic Party (NDP) which so far appears to be the party most closely aligned with the aims of the Peace Pledge.

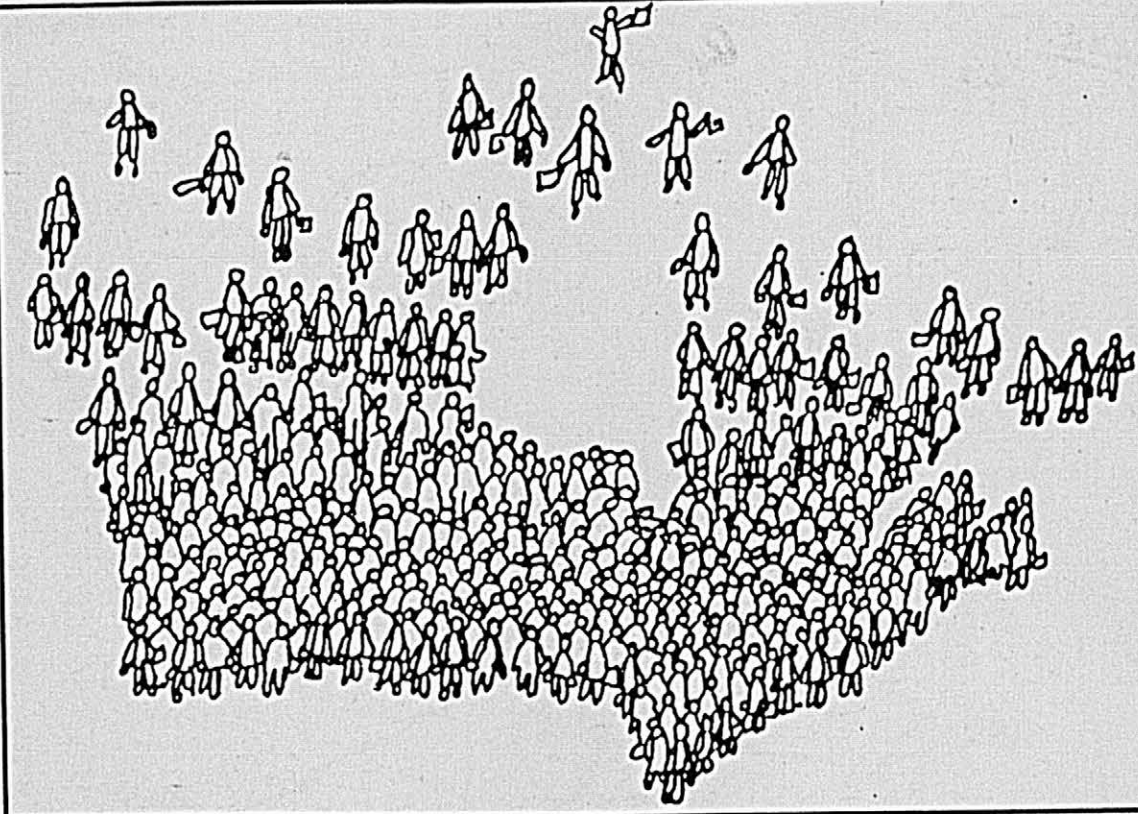
For example, the mobilization process in Québec has been somewhat slower than elsewhere in the country. Both the Québec labour movement and church remain uninvolved in the Peace Pledge.

"The Centrale de L'Enseignement du Québec and the Confederation of National Trade Unions only have a base in Québec. They do not belong to the Canadian Labour Congress. They do not want to take part in this nationalist campaign," Jacob explains.

"The Church in Québec is not involved in the campaign," continues Jacob, "But in the rest of Canada they are. It's always a question of Québec differences."

Yet Jacob feels that Montréal City Council's decision to make the city a nuclear weapons free zone was a positive sign for initiating peace as a campaign issue. "Because Montréal took such a position we have a lot of municipalities in Québec declaring themselves NWFZs. We now have 100 NWFZs in Québec as opposed to only 13 last year."

Yet, within Canadian politics, the party decides policy--not the candidates who end up toeing the party line. And according to Jacob, "So far it's the NDP that's been closest to our goal." And if it comes down to a question of political parties, the NDP in Québec do not have a solid base.



But Henri Beauchamp, Secretary Treasurer of *Lavallois pour la Paix* is not worried. Calling the Québec electorate "fickle" he claims that "The NDP has big popularity (in Québec) because people are so disgusted with the Conservative government they'll switch to anything."

Beauchamp sees that the only real alternative for Québec is the NDP. "The NDP are the only party not financed by large corporations. The Conservatives and Liberal parties are both the same like Tweedledee and Tweedledum."

**D**espite the fact that the NDP appears most closely aligned with the Peace Pledge Campaign

among the three most popular parties in Canada, some peace activists fear the movement may become too attached to the NDP.

Stephen Dankowich, a member of *ACT for Disarmament*, an independent non-aligned peace group, is dissatisfied with the NDP's defence policy of pulling Canada out of NATO. "There's an element of regressiveness in their policy...because they're talking about a buildup of a conventional weapons defence system which ultimately strengthens NATO and integrates Canada into NATO,"

Lambert, who agrees that the NDP policy is somewhat vague, maintains that the most pressing issue is nuclear arms. "We have to work where we have the most leverage," she said. "We also have to focus on where there's consensus and on this issue there is wide consensus."

Apart from the NDP's shortcomings, Dankowich also finds the whole notion of centralizing the peace movement for the federal election problematic. "With centralized campaigns people will ultimately allow their authority to go to the centre...people become more followers than doers because somebody else is already doing it," he says.

But Lambert believes that the nuclear issue needs to advance from a local to a federal level because of the U.S.' desire to build a continental defence system involving all of Canada.

"Canadian territory has never been more crucial for nuclear war," affirms Lambert, "We're being asked to engage in this planned warfare...We must oppose this kind of thinking."

Taking the example of New Zealand, which has become a NWFZ, Dankowich sees the best means to create a truly nuclear weapons free Canada is through grassroots local initiatives.

"New Zealand didn't become a NWFZ because the New Zealand peace movement organized centrally directed campaigns around the election," says Dankowich. "What changed the politicians' minds was the direct resistance from below."

**B**efore grassroots can be developed to government levels, Dankowich points out that the grassroots themselves must be strong. "You have to get people to realize that their country is being militarized, that Canada is not a peace-maker and that they should protest this from all levels," he said.

But Lambert insists that the Peace Pledge campaign will be aiding the grassroots. "Nothing builds up the grassroots more than a focus. Even beyond whether it works or not, it will build the grassroots for it has the potential of involving tens of thousands of people," she said.

Dankowich feels that the focus should lie elsewhere. "There are so many ways we can link up peace to other issues, and we should be making these connections for other people. That's where our time, energy and resources should be placed, not speaking with the politicians," he said.

"How can you change the world," Dankowich continued, "when your focus is on those very institutions which oppress us and contribute to the unsatisfaction of our needs?"

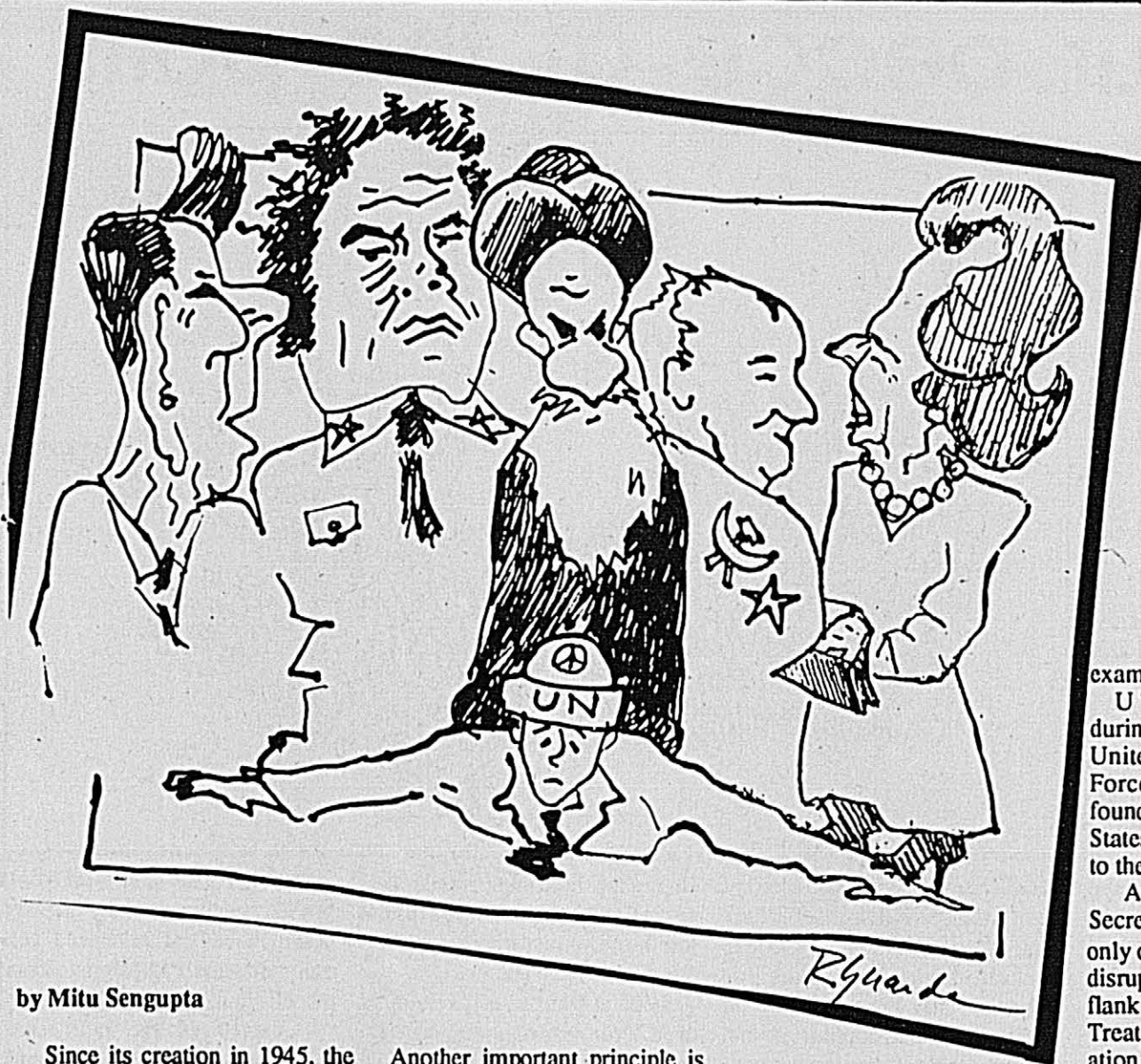
Lambert sees the situation in a different light. "We're using the Canadian electoral system, we're not being sucked into it."

As Beauchamp sees it, "There is a danger to this whole issue because the tradition in our country is to relax after an election and wait another four years--it's the bourgeois parliamentary system."

But for Beauchamp the answer is simple. "No matter what party comes in, the demonstrations will keep going on."







by Mitu Sengupta

Since its creation in 1945, the United Nations has been faced with a deep gap between the principles and objectives of its Charter and political realities.

The maintenance of international security, the U.N.'s primary function, is perhaps the most obvious example of this division. U.N. Peace-keeping operations have been the centre of criticism since their existence.

Chapter VII of the U.N. Charter authorizes the Security Council to "take certain measures to maintain or restore international peace and security." This provision gives the U.N. its peace-keeping forces. According to Anthony Verrier, author of *International Peacemaking*, these forces are the United Nation's "teeth," but their bite is highly questionable.

The forces are established by the Security Council and are directed by the Secretary General. According to the UN publication *A Review of UN Peacekeeping*, these forces must have the consent of the host governments and, usually, the other parties directly involved.

The required military personnel are provided by Member States on a voluntary basis. Although the UN peace-keeping forces are provided with light, defensive weapons, they are not authorized to use force except in self-defense.

Another important principle is that the operations must not interfere with the internal affairs of the host country and must not be used in any way to favour one party against another in internal conflicts affecting the member states.

The division of command is a major fault in the structure of the peace-forces. The U.N. forces, comprising of contingents from Member States, are subject only to the authority of their individual governments. The commanders, however, are appointed by the Security Council or Secretary General and are subject to U.N. authority. This division leads to problems when troops are directed to do something to which their parent governments object.

"The contingents reflect national laws and national attitudes to peace-keeping," writes Verrier. "In many cases, these attitudes are at direct variance with a realistic interpretation of resolutions or with what the local situation demands in terms of response."

The extent to which the peace-keeping forces can intervene remains debatable. Verrier writes that in Congo, in response to internal conflict, the *Opération des Nations Unies du Congo* (ONUC) used force to "attain objectives which, by no stretch of imagination had anything to do with self-defense."

*A Review of UN Peacekeeping*

also points out that the peace-keeping forces do not have the power to resolve the political problems underlying a conflict.

"You can't really complain about the peace-keeping forces because they are only doing what they're being told to do," said Dan Chiu, President of the U.N. Youth Division at McGill. "The problem of inefficiency lies with the Member States who view the United Nations as a public arena to air their complaints and distribute propaganda," he said.

The fact remains that the five major Powers, China, France, USSR, USA, and the UK can block any substantive Security Council decision by their veto. The United Nations collective security system, can only work if there is full agreement and co-operation among the major powers, especially where the use of armed force is concerned.

According to *A Review of United Nations Peacekeeping*, "this essential condition has never been met because shortly after the establishment of the U.N., the cooperation that had existed during the Second World War rapidly collapsed."

The U.S. and the USSR have continuously been accused of using the U.N. as a front to further their own interests. Verrier cites prime

examples of such abuse.

U Thant, US Secretary General during the first eight years of the United Nations Peace-keeping Force in Cyprus (UNFICYP) founded in 1964, viewed the United States' commitment as destructive to the UN's peace-keeping role.

According to Thant, "His (US Secretary of State Dean Acheson) only concern then was the possible disruption of the south-eastern flank of NATO (North Atlantic Treaty Organization), if the situation in Cyprus got out of hand. Never once during our meeting did he mention the role of the United Nations on that troubled island."

Verrier writes that America's commitment to UNFICYP was strategic because of the fact that Greece and Turkey's membership in the NATO counters the Soviet presence in the Mediterranean.

He states that the example of UNFICYP is important in considering the evolution of UN forces because of the fact that the UN has

been, and is being, used as an instrument of American strategic diplomacy.

On January 7, 1980 the security council considered a draft resolution which denounced the armed intervention in Afghanistan as a violation of a fundamental principle of the UN charter. Specifically, the preservation of the sovereign territorial integrity and political independence of every state and would have called for the immediate and unconditional withdrawal of all foreign troops from Afghanistan. The resolution was not adopted because of the negative vote of one of the Council's permanent members, namely the Soviet Union.

"I think that the Third World nations understand much better than do the superpowers the importance of the United Nations and of what its peace-keeping operations can actually do," said Ann Gertler, UN observer for Project Ploughshares.

"The UN now faces severe financial problems because countries like the US have started thinking it a waste of their time and money," she added. Recently, the US pulled out of UNESCO (United Nations Education Science and Cultural Organizations).

Gertler asserts that in our contemporary world, the survival and growth of the United Nations Organization is essential for international peace.

But Chiu remains pessimistic, "The United Nations may even dissolve as an organization because countries are losing faith in it."

"The concept of the United Nations as a sort of world government is very idealistic," added Chiu. "The fact that it still exists as an organization is in itself quite remarkable."



**Is the U.N. losing control?**

# International security



# Tension in the deep deep south

by Angie Barrados

**I**n the minds of many North Americans, working for peace means working for superpower disarmament. But such focussed concerns often obscure the reality of day to day violence in many parts of the world. In many of the countries of South America, peace takes on a much broader meaning.

"The peace movements in South America are anti-government groups, guerillas, opposition groups, and those sorts of people, as well as women's groups and many groups concerned with raising the standard of living of the poor," said Christine Graves, a Canada World Youth participant who stayed with a rural Colombian family for three and a half months.

"I consider environmental groups, minority rights groups, women's groups and development groups all to be peace movements. In South America, there are no disarmament groups. Those issues just aren't relevant to the people there," Graves continued.

Chile has been ruthlessly governed for the past fourteen years by General Augusto Pinochet's military dictatorship. According to the United Nations General Assembly, "Chilean people continue to be subjected to constant and open violations of human rights and fundamental liberties." Poverty is widespread, as the richest 20 per cent of Chileans collect 60 per cent of the nation's income.

In Chile, as in many of the countries of South America, opposition groups are usually consumed with the task of creating a political opening. Pinochet has made political opposition parties illegal and several have only been able to organize on the grass roots level.

This past summer, seven opposition parties combined to form the United Left party. The party's philosophy, according to the independent newsweekly the Guardian, is that "raising issues related to concrete daily needs is the key to reanimating the mass protest movements."

"It's easy for us (North Americans) to say we believe in non-violent struggle. That's really what I believe in. But given a situation where people are facing guns, there's no choice," said Graves.

"When you consider the sort of oppression these people face, when members of their families are disappearing, being killed, it's easy to understand why someone would be brought to violence," she continued.

In the poblaciones (impoverished areas) around Santiago, people are struggling against the oppressive regime that controls their lives. The unemployment rate is as high as 30 per cent. The government refuses to give the residents any legal basis for the ownership of the land they live on.

There is a popular belief in the sovereignty of each poblacion community. They have elected their own leaders rather than recognize Pinochet's mayors. The poblaciones are centres of militant action against government forces, regularly erecting barricades in their continual fight against the military police. Observers have likened the poblaciones to the site of a civil war.

Such actions do not often get the support they deserve from North American peace activists who are unsure how to apply their own pacifism to the question of a liberation struggle. "Violence is a horrible last resort," said long time Ottawa peace activist and writer John Saunders, "The problem with

violent change is that the ideals sometimes get lost in all the bloodshed...Speaking realistically, however, violence is sometimes necessary to create change, like in the case of Chile."

The political situation in Colombia is more typical of South America now than Chile's. Colombians vote in elections every four years. But elections in themselves do not always make a democracy. "You can't really say the people are democratically represented, for all sorts of reasons," said Graves. "Basically the military is free to do whatever it wants."

"There is a lot of non-violent action going on, it's just that we don't read about it in the press," she continued. "For instance, just a little while ago in a wealthy Colombian department along the coast, everyone went on strike to protest the poor standard of living of most people in the area. Before it got to violence, they had pressured the government to start a development program in the department."

In many parts of South America, there is a strong sense of community. "In Colombia each community had an accion communal (community action group)," said Graves. "These groups tend to deal with more important things than the government deals with. They take care of real needs, rather than political policy bullshit that is meaningless to the majority of people."

"One group was run entirely by women. When I was there they were organizing the building of a road and childcare," she said.

Brazil is one of the most prosperous South American countries, having survived an 'economic miracle' during the 1970s. A number of groups have started up in Brazil recently and, while they have not achieved the status of widespread movements, they may indicate future trends.



have to defend them. And this has been difficult in a dictatorship—particularly with respect to human rights, for it is the poor who suffer most. The Church has to become the voice of those who have no voice, the defender of the oppressed," said Carlos Camus, a Chilean bishop.

"The Church has done a lot to advance the cause of peace through negotiated settlement," said Saunders. "They have worked with both sides, trying to help the people trapped in the middle—the peasants." The emergence of these social movements in South America and elsewhere in the Third World promises to broaden commonly held conceptions of peace here in North America. "Peace and human rights issues are definitely related," said Saunders. "The peace movement should work for the general benefit of human beings. A peace group can't say preserve the human race, ban the bomb and then not have a mandate on South Africa, for instance."

"I think North American peace movements should do more to support liberation movements. It's pretty much they'll get in North America. Larger groups tend to be ethnocentric in their orientation towards East-West issues, but there are smaller groups that have a North-South orientation. Actions of support for Latin American movements tend to be a bit more personal than dealing with superpower issues," he said.

Graves sees the future of world peace inextricably tied to the future of the Third World. "Until we improved North-South relations, until we have equal distribution of wealth, we won't have peace in the Third World, even if the East-West conflicts are solved."

There has been wide-spread criticism of the dependence of the Brazilian economy of the defence industry and the general militarization of the country. There are a number of 'green' groups, such as the Partido Verde (Green Party). The Greens are concerned with the plight of indigenous people in the Amazon and the threat posed to the environment by Brazil's nuclear energy program.

The largest source of anti-establishment activity in South America is grassroots, community centered activism. The most important actor in this phenomenon is the Catholic Church.

Since the 1960s, the Church has evolved away from its traditional role under the impetus of the liberation theology movement. Liberation theology asserts that the Church has a role to play in politics.

Thousands of priests and nuns have moved into the poorest areas and are working with people on a grassroots level. They teach people to believe in their human dignity as God's image and that they needn't accept powerlessness and oppression.

"People who live close to the poor



Chilean women protest Pinochet's regime



# Behind the Iron Curtain

Independent peace movements in Eastern Europe



by J. Peter Nixon

A young man stands on the campus of a prestigious university, attempting to talk to passers by. The student is trying to collect signatures on a petition demanding total nuclear disarmament. Without warning, he is arrested by the police. The university administration demands he surrender the petition to them. He refuses and is immediately expelled from the university.

The place is not some conservative enclave here in North America but Moscow University in the Soviet Union. The student's name is Oleg Radzinsky and two weeks after his arrest he was taken to a mental institution for 'evaluation'.

Oleg is just one of many peace activists within the Eastern Bloc nations who are willing to risk harassment, imprisonment, and even death in an attempt to end militarism in their countries. They aim at breaking down the east-west bloc that divides much of the

world and pushes us ever closer to global annihilation.

All the new peace movements of Eastern Europe have at least one thing in common: their independence from the state sponsored 'peace committees' who merely parrot their government's ritualistic condemnation of Western aggression. The independent movements take great pains to make explicit their opposition to the militarism of both the East and West.

Eastern European groups have a more holistic approach to peace than most Western organizations. They see peace and human rights as inseparable.

Many of these peace movements are working for the non-violent transformation of their societies. "There is, particularly in Poland and Czechoslovakia, this idea of re-creating what they call 'civil society'," said Cathy Fitzpatrick, research director for the U.S. Helsinki Watch Committee in New York, a human rights monitor group. "They want to establish their own space of independent public opinion,

separate from the state and its imposed ideology."

In Canada, the ACT for Disarmament coalition (ACT) has been working hard to publicize the activities of these groups. "We've been doing a lot of work in support of a non-aligned perspective; which is one that says to peace activists that we should be critical of all militarism and that change will come through pressures from below that people can generate on their states," said ACT-Toronto member Steve Dankowich.

Many western peace activists are wary of discussing the repression in Eastern Europe. They feel that this only reinforces stereotypes of an oppressive society bent on world domination.

Fitzpatrick disagrees. "If we don't say it, the Right will monopolize it for their own purposes. I think it delegitimizes us in the eyes of the public when we remain silent about the things going on in the Soviet bloc."

Bob McGlynn of the Friendship Committee with the Independent Soviet Bloc Peace Groups argues that establishing contacts with the independent movements can only be to the advantage of the peace movement here. "What better allies to have than the Eastern movements who oppose Western militarism, but who do so while obviously being free of Kremlin politics and therefore can't be dismissed as 'dupes of Moscow'?"

What follows is a brief synopsis of the history and activities of independent peace movements East Germany, Czechoslovakia, Poland, and the Soviet Union.

## East Germany (DDR)



The peace movement is the largest in Eastern Europe, with an

estimated 10,000 people involved in various groupings. Over the past few years its demands have included the abolition of the draft and an end to the militarization of education in the DDR. East German activists have been relatively successful in maintaining contacts with their counterparts in West Germany, and have even organized simultaneous demonstrations in both East and West Berlin.

Today's peace movement in the DDR has its roots in the anti-conscription campaign which began in 1962, calling for an end to compulsory military service. The East German protestant churches, primarily the Evangelical Church, were heavily involved in the campaign and their pressure resulted in the creation of alternative service for conscientious objectors.

The movement received another focus for action in 1978 when the government introduced measures to militarize East German society. "This was especially obvious in the education system where the encouragement of war toys and military training is very pervasive," said Bruce Allen, an ACT activist from Niagara. "There was a very powerful reaction to this within East German civil society, which was a great stimulus to the independent peace movement."

1983 saw the simultaneous deployment of SS-20 intermediate range missiles in both the DDR and Czechoslovakia. "We haven't heard much about what happened over there in terms of resistance, but quite a bit did happen," said Allen. "For example, the Socialist Unity Party (the ruling communist party) sent their cadres into the factories asking workers to work an extra day a month to help pay for the cost of deployment of these missiles. These petitions met with such massive refusals that the campaign was totally abandoned."

Following the deployment there was a period of intense repression of the independent peace movement. "The most common tactic was to board people on

trains for West Germany," said Allen. "Just throw them on, tie them down in some cases, and ship them out of the country and not allow them to come back. Other people went to prison."

The past few years have seen the emergence of a broader based movement in the DDR. A document submitted to the European Nuclear Disarmament Conference in 1984 that was signed by many East German activists called on the peace movement to become "a broad survival movement, in which ecological, emancipatory, and social questions are involved." The fusion of these concerns reflects the growing influence of 'green' thinking within the independent peace movement, which has made strong contacts with the West German Greens.

## Czechoslovakia



The independent peace movement in Czechoslovakia, playing a key part in a broad based democratic movement, is led by the Charter 77 human and civil rights group. The Charter was formed in 1977 when several hundred people signed a petition asking the government to respect the human rights provisions contained in documents signed at the Conference on Security and Cooperation in Europe, held in Helsinki in 1975.



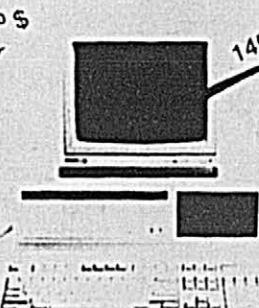

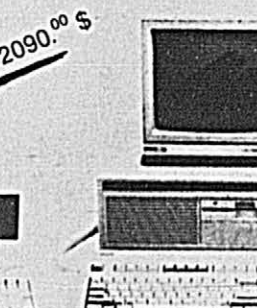
Charter 77 activists suffer more restrictions and harassment than perhaps any other independent initiative in Eastern Europe. "Because independent activists face quite severe jail sentences in Czechoslovakia, this activity has

The freedom of choice ...

signed



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been limited to a very few people," said Czech emigrant and ACT member Peter Parlar. "However, many of these people are very exciting and perceptive commentators on the situation that Europe and the world face today."

One such person is Vaclav Havel, a playwright and peace activist. He has written a great deal about the relationship between human rights and peace and the importance of linking the efforts of peace activists from both the East and West.

"Charter 77 came into being as a human rights campaign, not as an independent peace movement," said Havel. "But since in Czechoslovakia the Charter was the best known community of people acting independently and trying to voice the truth, it naturally became the partner of the western peace movement in its efforts to engage in dialogue with fellow citizens of our half of Europe."

Charter 77 has had difficulties in initiating a dialogue on peace in Eastern Europe. Demonstrations end with many arrests and Charter activists can expect to lose their jobs and experience continual harassment from police.

**M**emories of the Soviet invasion in 1968 that crushed the brief 'Prague Spring' of democratic socialism cause many Charter activists to be sceptical of ideas of peace or disarmament. It is even difficult for the Charter to use the word 'peace' in its statements because the word is so overused by the state in its justifications of militarism and oppression.

The Charter did reach an agreement on one of the most important documents of the Eastern European independent peace movements, the Prague Appeal. The appeal was issued in March of 1985 and was signed by 45 Charter members representing a wide range of opinion. It asserted that the division of Europe was one of the primary causes of

the arms race and that any attempt for a peaceful future for the world must take this division into account:

"A democratic and sovereign Europe is inconceivable so long as individual citizens or nations are denied the right to take part in decisions affecting, not only their everyday lives, but also their very survival...we do not seek to turn Europe into a third superpower, but instead to overcome the superpower bloc structure by way of an alliance of free and independent nations within a democratic and self-governing all-European community living in friendship with nations of the entire world."

#### Poland



Since 1985, independent peace activity in Poland has increasingly focused on the two year old Freedom and Peace movement.

According to ACT-Toronto member Steve Dankowich, "Freedom and Peace organize largely around objection to the military oath, the oath of allegiance to the Soviet Union, a demand for the right of alternative military service, a

concern with ecological issues and a commitment to non-violence."

**T**he history of the Polish peace movement is inevitably the history of the rise and fall of the Solidarnosc labour movement.

Solidarnosc, an independent self-managed labour union, arose in 1980, and at its height could claim between ten and twelve million members. The Polish government responded by imposing martial law in December 1981. Factories were militarized and leading activists were rounded up and put into prison. Although much of its activity has been forced underground, Solidarnosc still boasts over one million dues paying members.

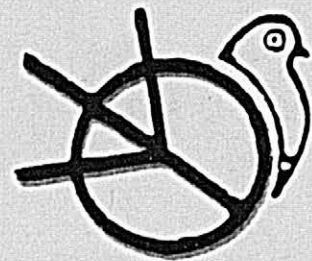
Freedom and Peace, which filled the void left by Solidarnosc's demise, has made contact and dialogue with western peace groups one of its top priorities. This has been facilitated by their broader base of concerns.

"One of the positive things about Freedom and Peace is that their critique of the structure of the Polish state and its militarism does not turn around and embrace the west," said Cathy Fitzpatrick, research director for Helsinki Monitors, a human rights watchdog, in New York City. "In that sense they seem heavily influ-

enced by Green thinking. Solidarnosc's concerns were much more narrowly focused because they were a labour movement."

Ecological concerns have come to play a larger role in Freedom and Peace, especially the issue of nuclear power. "In the aftermath of Chernobyl, the group grew very, very rapidly and many more people became involved with this new movement which was filling a space that Solidarnosc did not occupy itself with," said Dankowich. Freedom and Peace led demonstrations in several cities against the Soviet Union's handling of the affair and against the Polish government's continued use of nuclear power as a solution to the country's energy crisis.

Union of Soviet Socialist Republics (USSR)



The independent peace movement in the USSR is primarily composed of two groups: the Group to Establish Trust Between the US and USSR (The Moscow Trust Group) and Independent Initiative. The Trust Group, true to its name, supports activities that attempt to break down misconceptions that people in both blocs have about each other, and to establish links between activists in the East and West. Independent Initiative is the more youth oriented and radical of the

continued on page 18

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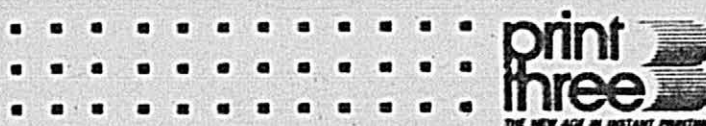
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# Liberation theology

*Holy is His name  
and His mercy reaches from age to age for those who  
fear Him  
He has shown the power of His arm  
He has routed the proud of heart  
He has pulled down princes from their thrones and  
exalted the lowly  
The hungry He has filled with good things and the rich  
sent empty away.*

Luke 1:49-52

by Chris Lawson

He is young — early teens, small and stocky, clad in a rag-tag uniform taken from the bodies of dead soldiers. His arms are full with an Israeli-made Galil rifle almost his height, also taken from the dead soldiers. Around his neck is a silver crucifix. He is a Guatemalan guerrillero, a soldier in the Guerilla Army of the Poor (EGP).

The EGP's insignia sports a picture of Marxist Cuban revolutionary Ché Guevara, but the etymol-

our brothers and sisters on the Latin American continent and realizing that this poverty is not episodic, but epidemic."

Theologian Phillip Berryman describes Liberation Theology as "an interpretation of Christian faith out of the suffering struggle and hope of the poor, a critique of society and the ideologies sustaining it, and a critique of the activity of the church and of Christians from the angle of the poor."

According to McGill Theological Ethics professor Gregory Baum, "In Liberation Theology, God's judgement is against an unjust society and on the side of the poor, who are victims of the social sin of the perpetrators of empire and oppres-

hand, has stood for Christian democracy — the third way between fascism and communism. They welcome industrialization and development and American democracy and investment." The liberal church tends to be pacifist, universalist, and politically, relatively neutral.

According to Baum, "the radical wing is totally different." Members of the radical church are more likely lay-workers or priests and nuns working "with the poor." Christian democrats are rare in the radical church, and pacifists even more so.

## The History of Religious Revolt

The origins of today's revolutionary church are themselves far from radical. Many of the lay-workers, priests and nuns that are currently wrapped up in Latin American liberation movements belong to the orders of missionaries imported to Latin America after the Second World War, not to challenge the political status quo, but to solidify it.

In 1944, the conservative Guatemalan archbishop Mariano Rossell established Catholic Action, a programme designed, in his words, to

was the best thing that had ever happened to the Indians, because the Spaniards who had gone to America had given the Indians a new system and in general improved their way of life in every-way."

Gurriaran's experience was disillusioning. Instead of siding with the established order, he and many others found themselves taking greater and greater steps to challenge it.

In 1968, the second meeting of the Latin American Bishops' Conference, saw the birth of the "Magna Carta" of liberation theology — the Medellín documents. The bishops called for "sweeping, bold, urgent and profound, renovating changes" and denounced the "institutionalized violence" that pervaded Latin America. Radical clergy and lay workers saw this as the ultimate approval of their actions.

Eleven years later they reaffirmed and strengthened their support for the radical clergy in the Puebla documents which declared, "We see the increasing gap between rich and poor as a scandal and a contradiction to Christian

oppression — now religion served to deliver its adherents from fatalism."

The notion of salvation, normally considered in individualist terms, was revised to address not only the transformation of the person, but the transformation of a society into a state of grace. Sin was also stripped of its individualist dimension and made to include the social sin of a state against its people.

"The Bible has many interesting stories," explains Guatemalan catechist and peasant activist Rigoberta Menchú. "We have the example of Judith, who was a very famous young woman in the Bible. She fought very hard for her people and made many attacks against the king they had at the time until finally she had his head. She held her victory in her hands — the king's head."

Liberation Theologists are divided on the issue of violence. "Some argue theologically," said Baum, "that Christians are pacifists and should reject all forms of violence."

For his part, Baum respects this point of view but notes, "the pacifist option is regarded in Latin America as totally unrealistic." To him, the use of violence is acceptable, but "only if the violence touches few people, lasts for a very short time, can be assured of success in eliminating systematic repression and distortion of the common good."

## Marxism and Liberation Theology: Godly communists?

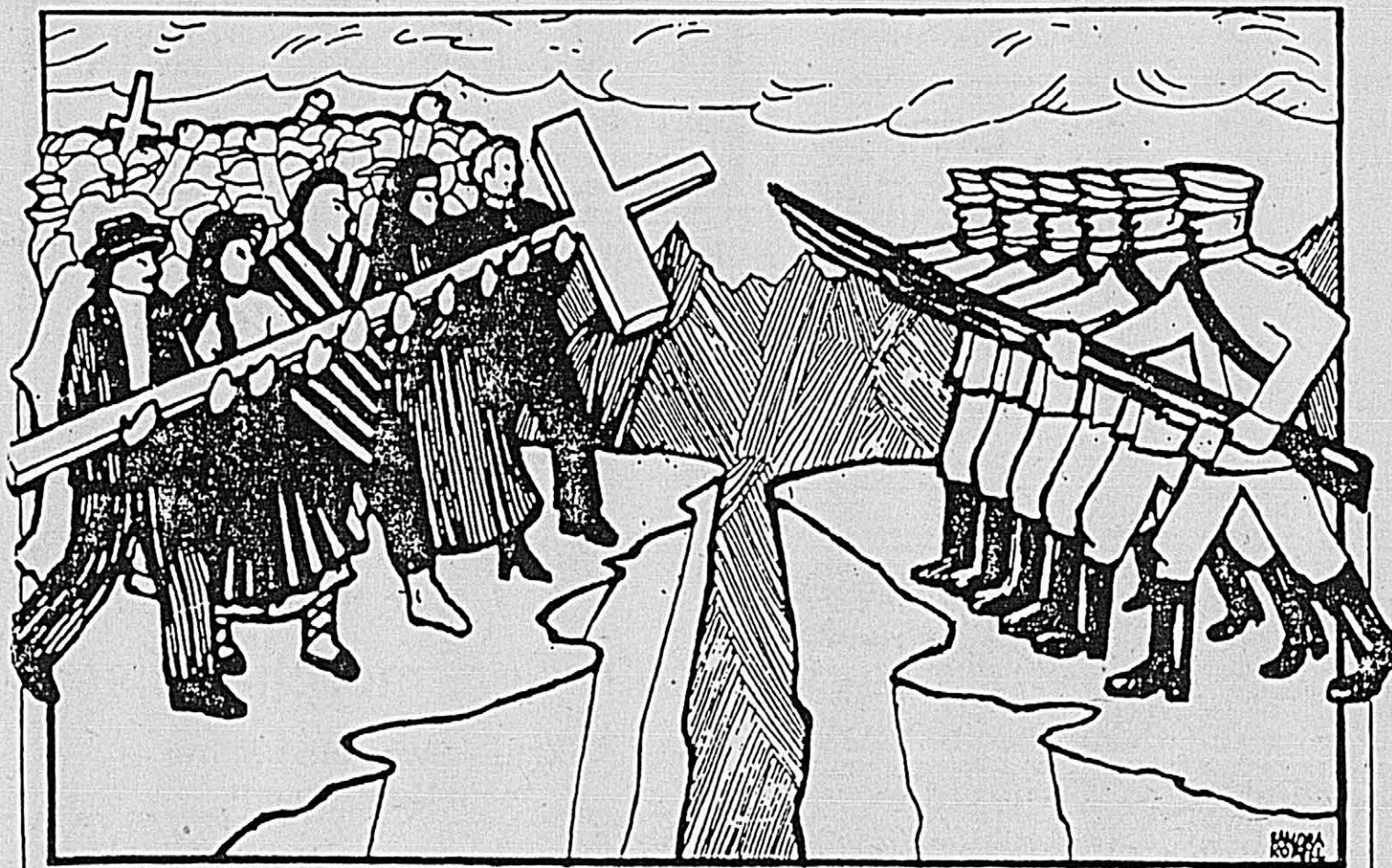
Latin American religious revolutionaries have had an unusual symbiotic relationship with their secular counterparts. Most Liberation theologians will admit some intellectual debt to atheistic theories of liberation, but ultimately dissociate themselves from them.

Gustavo Gutiérrez, considered the 'dean' of Liberation Theology, explained the need for a class analysis of society in Liberation Theology. "The option for the poor, taken in commitment to liberation, has brought us to an understanding that the oppressed cannot be considered apart from the social class to which they belong. This would lead us only to 'pity their condition'."

Gutiérrez describes the poor as "the oppressed, exploited proletariat, robbed of the fruit of their labour, and despoiled of their humanity." The comparison between this and Marxist analysis of labour exploitation and alienation is inescapable.

Baum acknowledges that certain tenets of Liberation Theology "may possibly have relation to Marxist thought." He writes, "Liberation Theology has engaged in critical dialogue with Marxism, that it has enriched through this dialogue the understanding of biblical categories and Christian doctrine but that this reliance on Marxism is only in the area of social

continued on page 18



ogy of its name is biblical. The EGP is one of many liberation movements in Latin America which rely not only on *Kapital*, but also on the Bible for political direction.

Movements like the EGP are the result of a school of religious thought born in the slums and *minifundias* of Latin America — Liberation Theology.

Brazilian Liberation Theologian, Leonardo Boff explains, "Liberation theology cannot be understood without an understanding of something previous and anterior to it: the awareness of the extreme poverty damning millions of

sion."

The prevalence of emancipatory religion in the Latin American church has created conflict within the church and a shift away from the staunch conservatism of the past.

"The Latin American church has moved through several phases," said Baum, and exists in three incarnations, the conservative church, the liberal church and the revolutionary church. The conservative church is typified by the Nicaraguan hierarchy "that tended to identify with the military and the land owning class."

"The liberal church, on the other

foster a sense of "Christian resignation in the poor." He wrote that while at the time the Guatemalan peasantry was "a tame and long suffering lamb" it could easily become "a ravenous lion or a poisonous snake," and needed to be pacified.

As a result of Catholic Action, the number of priests in Guatemala tripled between 1944 and 1965. Similar stories can be told about the rest of Latin America. Luis Gurriaran, a Sacred Heart missionary, came to Guatemala in the early '70s. He wrote "we brought with us the idea that Spanish colonization

existence. The luxury of a few becomes an insult to the wretched poverty of the vast masses."

## Going to the Poor

Radical Latin American clergy set up base communities, small prayer and Bible study groups, which increased the level of consciousness among the members of the community and created a sense of solidarity among their members.

Liberation Theology inverted many of the basic tenets of conservative Catholicism. According to Baum, "whereas traditional teaching forced a religion of fatalism — resignation to a fate of poverty and



# Alternative defence strategies Without weapons

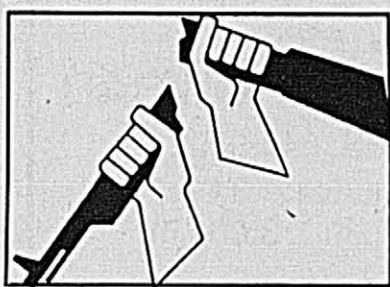
by Kristina Stockwood

"We do not hold the vision of a world without conflict. We do hold the vision of a world without war — and this inevitably requires an alternative system for coping with conflict."

Adlai Stevenson,  
United Nations, 1961

The world's governments spent over one million dollars a minute for "military purposes" in 1983 — a total of \$650 billion. Four times as much money was spent on conventional arms as on nuclear arms in that year.

As government spending on military hardware escalates, an increasing need for an alternative to the existing system of defence becomes crucial. Statistics prove that military spending is the source of incredible economic dislocation and destruction to both federal and global economies.



In a 1983 World Policy Institute report, Chair Robert C. Johansen wrote that we must "establish a global security system in which national authority to wage war is at first effectively circumscribed and eventually eliminated altogether."

Johansen has formulated a plan for a "global security system" that will increasingly eliminate the need for armaments of any sort. It is crucial that all nations participate in such a system. "A nation can not be secured against its adversaries... only with its adversaries," he said.

Johansen proposed a peace system in opposition to the existing war system. "In a peace system,

conflict is resolved through non-violent, political, social and judicial processes," said Johansen. A peace system promotes the unity of all nations. There are neither expectations of nor preparations for war, and if war were to ensue, it would not entail global annihilation.

Obviously, leaders won't initiate change, thereby divesting themselves of power, unless their constituents demand a system change. "Without public insistence on a reversal in military trends, governments will make no reversal," said Johansen. "Often people far from the exercise and benefits of power see the source of our insecurity more clearly than do officials."

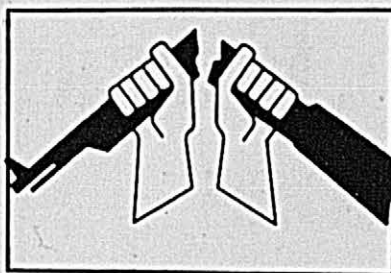
According to Johansen an alternative system would create "a global community" and increase "the new awareness of planetary limits, interdependency, and the need for global policy coordination."

Existing systems include 'deterrence', mutually assured destruction, and defensive weapons systems. Alternatives are a peacekeeping federation, civilian resistance as national defence, and global peacemaking for a transnational defence.

An alternative security system can only be initiated through mass education and a change of attitudes. It would entail the protection of all nations against the threat or use of violence by another nation. This would be guaranteed in part by a total restriction on the manufacturing or possession of weapons. Arms production would be converted to food production. A world security organization would monitor the actions of the global community and facilitate in the event of a dispute.

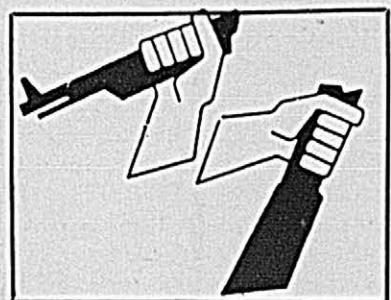
Johansen does not see the transition taking place in fewer than 25 years, and then only if the dissemination of education begins now.

Citizens must demand that a peace system replace the war system through gradual military reductions that will ultimately result in greater security.

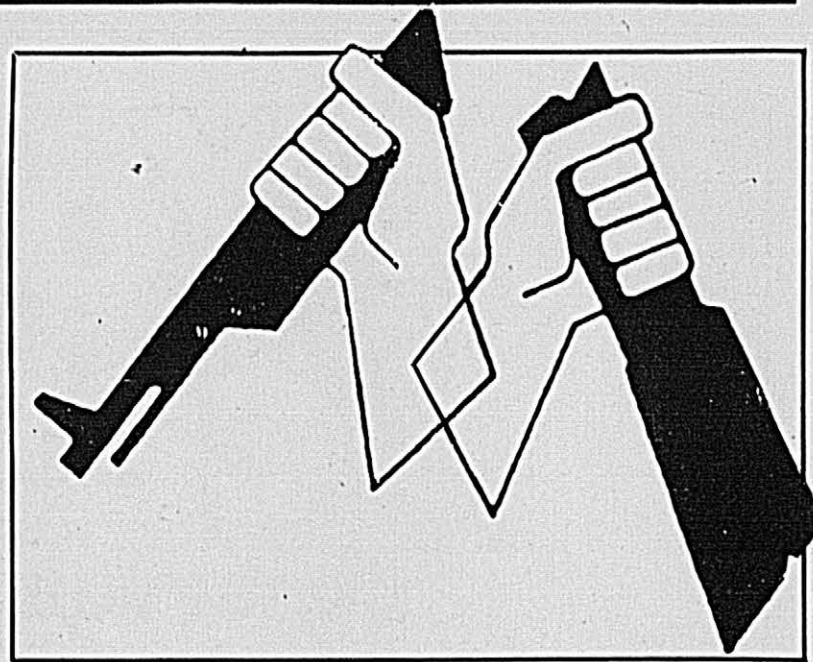


Carolyn Stephenson, a researcher and editor of *Peace and Change*, conducted a study which proposed "a full research, development, and evaluation program" looking into a non-violent security system. She maintains that while we could never eliminate all violence in society, there is definitely room for reductions.

A society that is unified within the international realm would not have to prepare for external aggression, concluded Stephenson. Worldwide disarmament would alleviate the fear of attack and increase security provided that an alternative system was introduced concurrently. "Knowledge of alternative international security systems is a prerequisite to any form of disarmament," she said. A comprehensive system would involve "mediation, conciliation, arbitration, world law and organization, and non-violent civilian defence."

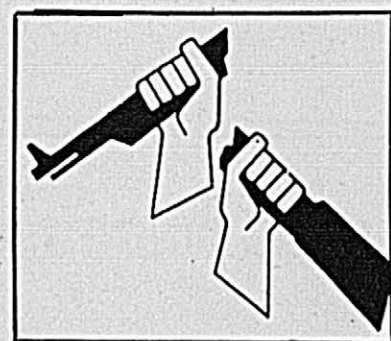


Rolf Bramann, of the Montréal branch of the Green Party, agrees with civil defence but sees it



coupled with 'minimal military support. "The Green Party is committed to non-violence, so we support civil disobedience and civil defence," he said. "We wouldn't attack people, but we'd defend ourselves. If you have a truly defensive army you just have to spend money on weapons that aren't expensive. Canada could easily cut the defence budget by two thirds."

It is pointless to arm Canada heavily, said Bramann, "because if it comes down to the crunch, we just can't defend ourselves — especially against nuclear weapons."



Canadian peace activist, Chris Reid, has outlined a proposal for a civilian or "social" defence, that entails the cooperation of citizens on a national, rather than international level.

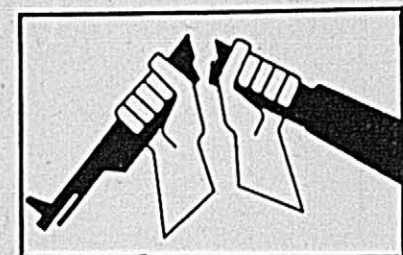
Civilians can determine the outcome of an invasion. Reid states that "sustained occupation by an aggressor is impossible without some significant amount of collaboration or at least passive cooperation on the part of the occupied nation's citizens."

Citizens can initiate "denial actions" or "overt confrontations." The former involves civil disobedience and the refusal to perform tasks with any social or economic implications, except those that exclusively benefit the populace. Such actions include selective strikes, boycotts and coded computer information programs.

"Overt confrontation" entails "full-scale strikes, occupations and

the formation of parallel governments." Both types of civilian defence would make it impossible for an occupying force to govern a country. Social defence can also prevent internal coups by the military as well as foreign invasions. It defends the social rather than geographic or material wealth of a nation.

Reid points to the failed Nazi attempts to appropriate schools, factories and government facilities in Norway and Denmark as proof of the efficacy of such actions. Teachers refused to teach Nazi doctrine and factories were sabotaged by a population which refused to be controlled by an external force. The repulsion of the Nazi invasion was successful through spontaneous civilian resistance. A planned strategy would likely have an even greater chance of success.



Some advocates of civil defence argue that "the decentralization of economic, political and social decision-making is an essential prerequisite to the deployment of an effective civilian defence policy," says Reid. This ensures the involvement of all citizens in their security.

According to Reid, there is no debate within the movement that, "a civilian defence strategy is capable of acting as an effective deterrent against foreign aggression." The envisioned strategy is one which "does not threaten aggression against any opponent and is therefore unambiguously defensive. The inevitable result of unilateral adoption of a civilian defence policy would be a reduction in tensions and the risk of war."





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# Fearful optimism in Central America

by Susana Bejar

**O**n August 7, 1987 the leaders of all five Central American nations signed the Arias Peace Plan. Officially entitled "Procedures for the Establishment of a Firm and Lasting Peace in Central America," the plan may be the first constructive move towards stability in the area.

El Salvador, Costa Rica, Guatemala, Honduras and Nicaragua. These are the countries which constitute Central America. A brief look at their recent problems reveals border conflicts, both military and socio-economic in nature, foreign intervention, chronic poverty, growing economic crises, increasing militarization of the region, and widespread popular movements against the establishment. Nicaragua, El Salvador, and Guatemala are fighting outright civil wars.

Thus the idea of 'planned peace' in Central America is an ambitious one. Yet it is by no means novel. During the past five years alone

This attempt collapsed in 1986 due to disagreement and a lack of co-operation among the Central American nations. Meanwhile, other proposals were put forth: Nicaragua presented its own plan, there was the first of two regional meetings at Esquipulas, Guatemala, and even the United States got into the act this summer.

Professor Broadhurst of McGill's Political Science Department points to the indigenous origins of the Arias plan as the basis for its unanimous acceptance in Central America. "This is the first actual Central American effort. All other peace proposals that were ever seriously considered have been external. This fact in itself might be its saving grace," she said.

The Arias Plan was drawn up by President Oscar Arias of Costa Rica, who has been prominent in the peace effort for some time. He played a crucial role in smoothing over differences with Nicaragua in the Contadora drafts, and was active at the first Esquipulas meeting in May of last year.

On August 6 and 7 at Esquipulas,



Commission for Human Rights. No later than 6 months after subscribing to the peace plan the amnesty should be fully implemented, working openly and efficiently under the guidance of the commission.

b) *Dialogue*: the governments of the states of Central America with internal fighting must initiate steps, as of the signing of the document, towards extensive dialogue with all the unarmed opposition groups as a means of augmenting civic strength. "It is necessary to carry out urgently national reconciliation actions in nations whose societies are deeply divided... it is necessary to create the required legal mechanisms that permit dialogue with opposition groups. Therefore, the corresponding government will begin a dialogue with all unarmed political opposition groups in the country and with those who have sought amnesty."

• *Amnesties*: "Every Central American country will issue amnesty decrees... except those countries in which the international verification and follow-up commission determines that amnesty decrees are not necessary. Simultaneously... the irregular forces in the respective countries must release all their prisoners."

• *Cease-Fire* The governments of these states pledge to carry out all the necessary actions to achieve effectively a cease-fire within a constitutional framework."

• *Democratization*: "The governments pledge to carry out an authentic democratic, pluralist and broad process that advocates... each nation's right to choose freely its economic, political, and social system... It is understood that there will be complete liberty for the media... Also, the governments that are under a state of emergency or a state of siege will lift these measures."

• *Free elections*: "Elections... will be held to form the Central American parliament... These elections will be held simultaneously in each country during the first semester of 1988... Afterwards similarly free and democratic elections will be held to designate people's representatives in municipalities, congresses, legislative assemblies and the presidencies... within the deadlines and in accordance with the schedule to the current constitution."

• *Cessation of rebel aid*: The governments "will request that the regional and extra-regional governments that openly or covertly aid rebels discontinue this assistance. This factor is essential to achieving peace."

• *Non-use of territories*: The governments "reiterate their pledge to prevent their territories from being used (by groups) trying to destabilize."

• *Arms control*: "The points pending agreement as regards security, verification and control" are undergoing further negotiation.

Reaction to the treaty has been varied. Virtually every European country, as well as Japan and Canada, have voiced their support. The South American nations in Contadora and its support group have analyzed and expressed their approval of the plan, adding that the United States must now join the effort and negotiate with Nicaragua.

**There are forces in each of the five countries that will try to block this plan because it is against their interests**

According to the agreement, within five months military aid in the region will have been suspended. Washington, despite professed acceptance of the accord, refuses to end aid to the Contras. Immediately following the announcement of the accord, Reagan emphasized that he did not intend to abandon the Contra war, and is now campaigning for an extra \$270 million in aid. This stance invalidates the peace effort in Nicaragua, as it hinges directly on eventual reconciliation with the Contras.

Nicaragua has wasted no time in implementing the terms of the agreement. Its reconciliation committee has been formed, a general amnesty has been effected, and talks with the church are underway. La Prensa — the opposition, U.S. supported newspaper which was

shut down — has been re-opened, as was the Catholic radio station. As well, the legal mechanisms needed to lift the state of emergency effective in Nicaragua since 1984 are being prepared. But the government maintains these steps will only come into effect if the U.S. ends Contra-aid.

The U.S. has complained that the agreement doesn't limit the Soviet and Cuban military presence. Yet Nicaraguan President Daniel Ortega, in a meeting with Fidel Castro, a vocal supporter of the peace plan, has arranged the withdrawal of Cuban military advisors in Nicaragua. The Arias agreement stipulates that no extra-regional power should attempt to destabilize the countries of Central America. This includes the small number of Cubans in Nicaragua, and the thousands of U.S. troops in Honduras as well as U.S. military advisors in El Salvador. The U.S. is also the only foreign power with military bases in Central America.

There have been problems with the agreement within Central America itself. According to Broadhurst, "there are forces in each of the five countries that will try to block this plan because it is against their interests." There have been accusations of impartiality and unfair representation in the reconciliation committees set up by El Salvador, Guatemala, and Nicaragua. The far right in Costa Rica, El Salvador, and Guatemala have responded negatively to the treaty. The Contras have refused to abide by the treaty, as have guerilla opposition forces in both El Salvador and Guatemala.

Since the signing of the Arias plan, fighting between the government and rebels in El Salvador and Nicaragua has intensified rather than abated.

According to Broadhurst, "There have been some very positive moves by Nicaragua towards democracy. I would tend to think that shifts like freedom of the press are indeed significant rather than superficial. However, I'm not very optimistic about the success of negotiations and talks between opposing groups, like in El Salvador and Nicaragua."

In summing up her expectations for the plan, Broadhurst described herself as "cautiously optimistic... maybe fearfully optimistic."

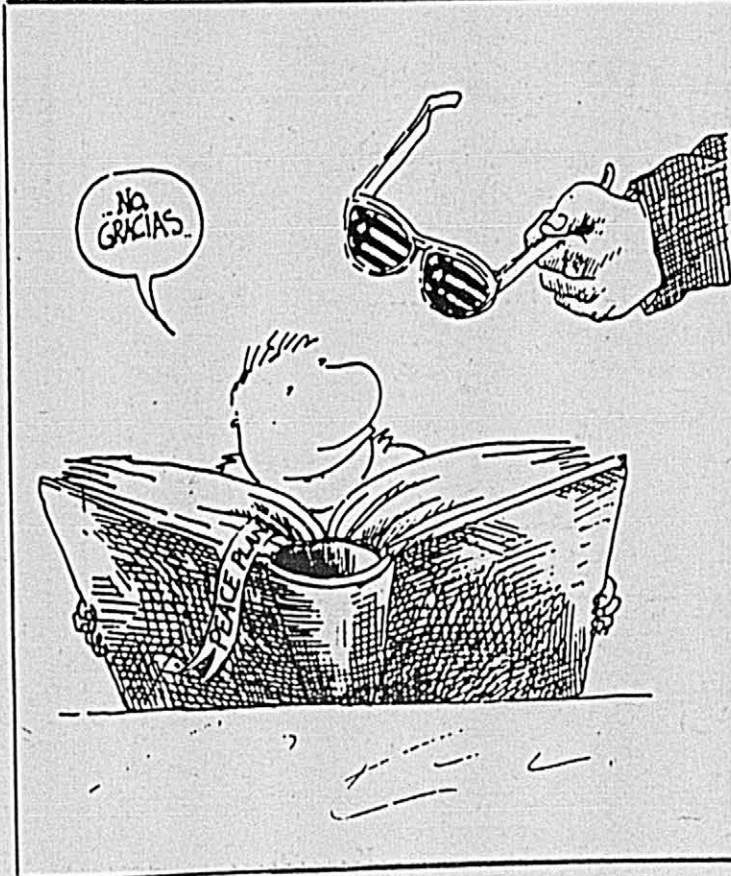
**According to the agreement, within five months military aid in the region will have been suspended**

there have been several attempts at table-top peace, the most significant being the efforts of the Contadora group (ministers from Colombia, Mexico, and Venezuela) and its support group (Argentina, Brazil, Peru, and Uruguay).

Initiated in 1982, this treaty went through several drafts in an attempt to satisfy, simultaneously, all five Central American countries. The 21-point plan had a wide range of objectives, including the right to self-determination, equality of the nations, peaceful resolution of conflicts, economic co-operation, promotion of human rights, social justice, cease-fires, an end to arms trafficking, a move towards pluralistic democracy, and a promise not to support any movement against the nations of the region.

all five Central American leaders convened to discuss the Arias proposal. Included on the agenda were amnesties, cease-fires, and democratization. Although the meeting began with heated accusations and insinuations, by its close an agreement had been reached and signed. It stipulated the following:

• *National reconciliation* — a) *Amnesty*: within 60 days of signing the peace plan those countries where armed fighting is taking place must declare a general amnesty for political and military rebels. Each of these countries must create a Commission of National Reconciliation and Dialogue, composed of representatives from the government, the internal political opposition, the Catholic church, and the Inter-American





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by Beckers and Stech



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# World War III

by Megan Parry

"We are living in a prewar and not a post war world." - Eugene Rustow, director of U.S. arms control and disarmament agency

Dimitrios Roussopoulos' latest book, *The Coming of World War Three*, predicts a gloomy future for the world. In it, he outlines three major factors which he believes are likely to propel the world into a Third World War: the instability of Third World nations, or other politically unstable regions with access to nuclear energy technology, secondly, the competition between the Superpowers for military supremacy, and finally, the weakness and fragmentation of the world peace movement.

Roussopoulos refers to the Third world as a "time bomb." He believes that a "major confrontation between the superpowers would probably nowadays not occur along the Elbe river in Germany...but more possibly in the Third World."

He makes clear the connection between nuclear-powered energy, and nuclear bombs in the Third World, and laments that no safeguards have yet been demonstrated to prevent the "diversion of small amounts of plutonium sufficient to make bombs."

Many countries, Roussopoulos reminds us, have not signed the Non-Proliferation Treaty and are in the position to make nuclear bombs from the nuclear energy technology at their disposal. He cites Israel, Iraq, India, Pakistan, Brazil, Argentina and South Africa as countries which probably already possess nuclear weapons.

Roussopoulos dismisses the disarmament talks between the superpowers as nothing but a "propaganda game". "The treaties these

negotiations produce are architectural wonders, constructed to enable the military to build the weapons it wants."

The superpowers are interested only in gaining military superiority, an illusion "which can give use to the idea of striking first," and to the belief that a nuclear war can be won. "The deployment of new weapons is changing state policies from 'deterrence' to nuclear-war-fighting," he says.

The book emphasizes that the superpowers' enormous nuclear arsenal is adding to the risk of nuclear accidents, known as "broken arrows". Since the advent of nuclear weapons countless "broken arrows" have occurred, information about which is often kept from the 'public'.

Roussopoulos cites an incident from 1980 in Damascus, Arkansas, when a technician dropped his wrench socket down a Titan II ICBM (Intercontinental Ballistic Missile) silo, resulting in a massive explosion, and the nuclear warhead being catapulted 600 feet into the air before being recovered, intact.

Roussopoulos believes the world peace movement is not large enough, or adequately focused to prevent the probability of a nuclear war. It is to this third, and perhaps most important, factor that he devotes a large portion of his book.

His intent is to determine for the peace movement "what form it will take in terms of a massive social force and how it can intervene in the historical process" in order to prevent the inevitability of another world war. He acknowledges that the Peace movement faces an "extraordinary challenge", for the world must "live in the shadow of possible self-extinction for the rest of time".



The answer for the peace movement, he believes, lies in a quote taken from *The Fate of the Earth*, by Jonathan Schell: "Global disarmament, both nuclear and conventional, and the invention of political means by which the world can peacefully settle the issues that throughout history it has settled by war."

Roussopoulos devotes considerable detail to the individual histories of independent peace movements throughout the world. He is particularly praiseworthy of the efforts of the CND (Campaign for Nuclear Disarmament) movement in Britain, as well as Britain's initiation of the world's first, official 'nuclear-free zone', in the city of Manchester.

Equally praiseworthy are END (European Nuclear Disarmament) and Germany's Green Party, for applying "unprecedented" political pressure on the two superpowers.

Roussopoulos describes the Canadian peace movement as typifying the sort of disorganization and ineffectiveness of the world peace movement as a whole. Although he acknowledges the efforts of Canada's Project Ploughshares, he accuses the CPA (Canadian Peace Alliance) of "organizational weakness", "passivity" and of being "prone to illusions of political relevance".

The reason for this weakness, Roussopoulos believes, lies in Canada's "continuous equivocation between self-determination and independence; and integration and domination by the Americans". Canada, he says, is very much a "House Confused".

To illustrate this confusion, Roussopoulos cites the example of the Canadian government's decision not to participate officially in the American 'Star Wars' project, which still left Canadian corpora-

tions free to do so, making the government's gesture meaningless.

Most embarrassing of all for Canadian peace activists is Roussopoulos' comment that "the internal affairs policy of the social democrats in the NDP is more developed and more radical than that of the 'peace movement.'"

Canada must join with other peace groups to help build the American peace movement, he says, "If we are to reverse the present course toward planetary suicide."

Roussopoulos is quick to point out that ironically the greatest enemies of independent peace movements come from within these countries themselves — the government and the media.

This book gives numerous examples of "smear campaigns" conducted against peace groups by countries in both Nato and the Warsaw pact.

For example, he quotes former Solicitor-General Robert Kaplan slating Canada's peace movement as a "target" for Canada's new secret police force, the Canadian Security Intelligence Service. And in Moscow, leaders of an independent peace movement, the "Moscow Trust Group" were arrested by the state, sent to Siberia, and never heard from again.

Roussopoulos has been in the peace movement for 25 years; his book gives evidence to his considerable experience and insight. *The Coming of World War Three* is a sobering book, and as the title suggests, provides little hope for the future.

Roussopoulos seems to have little hope left even in the peace movement itself: 25 years can lead to considerable disillusionment. One of his positive comments about today's peace movement is that "it bursts forth with a refreshingly innocent energy." It is ironic, and unfortunate, that Roussopoulos' book lacks this very thing.

## CIA loses missile

by Michelle Gagnon

*Marjorie's Missile* is not about sexual confusion. Nor is it about Marjorie's boyfriend.

*Marjorie's Missile*, a book written by Colin McKinlay and published in 1985, is about a whole lot of things. Canadian things. The main issues explored are native peoples' right to self-determination, Canadian sovereignty (*vis a vis* the US), and cruise missile testing.

McKinlay, former CUSO volunteer (he spent three years in Thailand as an English instructor) and ongoing peace activist, has been wandering across the country over the past year, pushing his book and his politics. Prior to this venture, McKinlay spent ten years teaching on an Indian reserve near Cold Lake, Alberta.

Accordingly, *Marjorie's Missile* is set in the vicinity of another In-

dian reserve, this one near Onion Lake, Saskatchewan. The book is a fictionalized account of the demise of a cruise missile. Marjorie, a CIA agent (codename Marjorie Majority), is torn away from her beloved computer programming duties, turned into a field operative, and sent to Canada to search for the lost missile. The missile went missing after wiping out a flock of Canada Geese during a secret preliminary test.

Marjorie, who is so basely typecast as the fat-bored-American woman turned beautiful-seductress after the discovery of aerobics, meets up with a wealth of characters designed to demystify stereotypes.

Her encounters with Canadian natives follow an expected progression. Her first meeting is colored by her innate middle class prejudices (how's that for stereotyping) which cause her to throw up out of

her car window. Her second is tainted by attraction. Her third by actual affection. And so on. After forty pages, she can already be expected to understand, respect and empathise with the Indian population by the end of the novel.

*Marjorie's Missile* is also written in something of a disconcerting style. McKinlay jumps around from colloquialism to erudite verse in a most haphazard manner. Expressions such as 'freaked out' are juxtaposed with sentences like 'they had proclaimed the phenomenon to be akin to the corona of the sun...'

This lack of consistency fails to prove imaginative, and blurs the importance of the subject matter. Also McKinlay seems to have fallen into a nasty trap by trying to avoid clichés. Instead of these, he introduces all sorts of non-clichéd metaphors, reinforcing the light character the book has assumed

(not that clichés would have helped). Qualifying a woman as wanting "a million bucks worth of puppy love" just does not come across as terribly pertinent.

But all of this can be attributed to a confused literary genre—fiction dealing with relevant political issues. Native peoples' right to self-determination and Canadian sovereignty emerge from this novel stripped of their immediacy and importance.

McKinlay's novel does offer a well rounded understanding of the native community, its rituals, its pleas and its problems. But by fictionalizing these issues, McKinlay confuses their reality, not allowing the reader to know what is true and what is not.

But then again, one does not have to read bad fiction to find out about these things. More than anything, *Marjorie's Missile* is disappointing.



# Breaking the little bubble

by Elizabeth O'Grady

*Les Arts Pour La Paix* is a non-aligned, non-profit group attempting to sensitize public opinion on peace, justice and liberty. The painters, sculptors, actors, musicians and film-makers in the group combine their talents to create multi-media events.

Dolores Duquette, an actress experienced in the field of communications, founded the group early in 1983 in Montréal and was its president for three years.

"I was working in Toronto with the peace movement when I heard about Arts for Peace in Toronto," she said. "I thought it would be a good idea to start a group in Montréal but I didn't think I'd be the one. All your life you live in a

little bubble. Then I went to see a speaker on the subject who really inspired me. I said to myself, 'Now is the time to start one in Montréal - I'll decide tonight.'"

"I didn't know where to begin so I stayed in my line - in the arts," she continued. "I convinced a few people to form a committee with me. The beginning was hard - people think you're naive."

*Gesture for Peace*, one of their first shows featured Quebec artists/performers Yvon Deschamps and Raoul Duguay. The show, held outside on the Esplanade, was a success and enabled the new group to gather strength. Subsequent shows, such as *Passeport Pour La Paix*, filled up the Spectrum. They've also held a special performance, featuring Japanese drummers in commemoration of

the Hiroshima/Nagasaki bombings.

The Canadian government decided to finance *Les Arts Pour La Paix* after the show *Ceasefire*, televised by Radio-Québec during International Year of Peace.

The group is now located at 2020 University, space obtained after much work. "I said, 'the big companies have to do something', and I wrote a letter to the president of Tridex corporation, and they lent us a place in 2020. Then one of the bosses there whispered: 'between you and me, go ask Petro-Can for some office furniture.' So that's how we got our office furni-

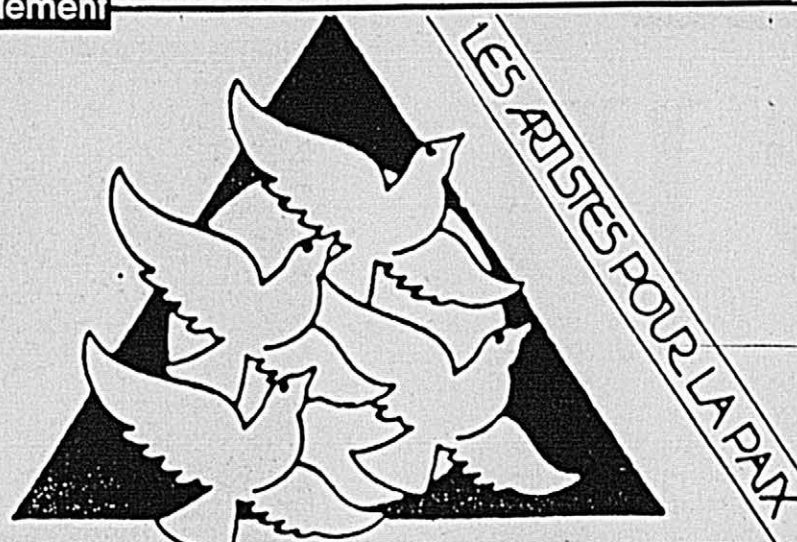
ture," explained Duquette.

Louis Charest, secretary of *Les Arts pour la Paix*, explains the group's concern for bilingualism. "In Quebec, there hasn't been much of a francophone peace tradition. We'd like to do English events as well but we just don't have the means right now. Of course, the group is open to anglophones."

Charest sees *Les Arts Pour La Paix* continuing along the same lines in the future. "We want to establish more contact with international groups. We'd like to work more closely with Perform-

ing Artists for Nuclear Disarmament and do some activities with them."

The group's ultimate goal is global disarmament of both conventional and nuclear forces. Duquette explains how *Les Arts pour la Paix*, as a forum for the arts, is well suited to fulfill their objectives. "By uniting the artistic community around the world, there's no border. The message goes through. It's the perfect way to pass the idea of peace as the artistic community can reach the public quickest and people don't feel aggressed. Art always communicates."



## news

## ...Iron Curtain

continued from page 11  
two, and takes a more militant stance in its criticisms of Soviet militarism.

The Moscow Trust Group was founded in 1982 and its original program consisted of three proposals: declaring Moscow a Nuclear Free Zone, demanding a comprehensive nuclear test ban, and suggesting a series of initiatives designed to bring people of both blocs closer together, such as pen-pals, cultural and student exchanges, and co-operation in space flights.

Although the Trust Group originally wished to avoid the question of human and civil rights in the Soviet Union, the repression they encountered in their endeavours forced them to reconsider the question. The Trust Group has survived five years of police harassment and the arrest and incarceration of a number of its leaders.

Their commitment to the inter-relationship between human rights and peace can be seen in the following quote from their 1987 Declaration of Principles to Establish Trust Between East and West: "It is impossible to speak about peace without discussing human rights issues. In the same way, it is unacceptable to be involved in the struggle for human rights while relegating to second place the problem of preserving peace, and ultimately the survival of humankind."

The other major peace group in

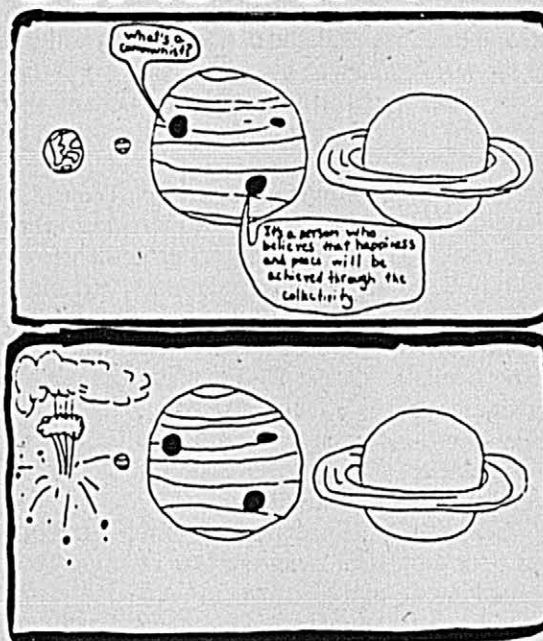
the Soviet Union, Independent Initiative, is much more identified with the 'hippie' and 'punk' counterculture movements in the Soviet Union. Formed after the death of John Lennon, the organization takes their motto "All You Need Is Love" from the Beatles' song.

"This group has been quite repressed because it went directly into the political sphere, making calls for political issues, such as the repeal of capital punishment in the Soviet Union," said Dr. John Bacher, member of Alliance for Non-Violent Action and ACT-Niagara. "One of their major actions was to hold a demonstration that was protesting, simultaneously, American intervention in Central America and Soviet intervention in Afghanistan."

The rapid growth of the Soviet Peace movement can be seen by its proliferation throughout the country. Groups similar to the Moscow Trust Group have established themselves in twelve cities in the USSR and Independent Initiative exists in Leningrad and Moscow.



## Dot to Dot by Leo MacKay



## ...liberation theology

continued from page 12

analysis and even there this reliance is only tangential."

McGill Political Science Professor Sam Noumoff feels that the contribution of Liberation Theology to a liberation struggle may also be tangential.

"(Liberation Theology's) direction is an accurate one, but their point of reference is still exterior to human experience and in the final analysis I view this as their fundamental flaw," he said. A purely religious liberation movement could overcome state authority, "But ultimately it would be unable to stay within the church," he said.

However, Noumoff added, "Because they employ common language they have the opportunity to mobilize people that those movements which employ an unfamiliar vocabulary lack, thus they have a greater capacity to effect change than secular movements in some areas."

Also, Noumoff said Liberation Theology may act as a kind of a bridge between inaction and secular revolution. "Those who participate in these movements will ultimately see that the interests of the organized church and the interests of the people are in conflict. And then they choose."

Rolando Moran, a leader of the EGP was quoted in a Mexican newspaper explaining the role of Christians in his movement. "As far as we're concerned, we haven't tried to convert Christians, that is to encourage them to stop being Christians, in order to become ideological militants of the EGP. Rather we have tried to create the conditions so that they, as Christians also find their functions and their role within this revolutionary groundswell that has been created."

From the underside of history to...

Most liberation theologians be-

lieve in the notion of Kyros, a special moment in God's history when great things are possible. "When this moment is gone, things become more difficult," Baum said. Many radical religious groups believe that their time has come and gone.

Repression of church workers, priests and nuns continues. "Many of these men and women are merely men and women of compassion who identify with their people. If you identify with the poor and you talk about justice, they brand you a communist, and worthy of death."

"There is pessimism in Latin America. The national security state is firmly in place, supported by U.S. power; many see little hope."

Araya writes, however, "the tragic reality of human sin has not set God's liberating design at naught... because God has become a human being and assumed history, humankind has meaning, and is open to the new, in hope." Words of some comfort—even to atheists.



Ads may be placed through the Daily business office, room B-17, Student Union Building, 9am - 3pm. Deadline is 2pm two weeks prior to date of publication.

McGill students: \$3.00 per day; \$7.00 for 3 consecutive days; \$2.00 per day for more than 3 consecutive days. McGill faculty and staff: \$4.00 per day. *Exact change only, please.* Boxed ads are available at the cost of \$4.00 per ad / per day — no discounts on boxing.

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that its first meeting of the academic year will be held on Thursday, October 22nd from 3 to 5 p.m. in room B-09/B-10 of the University Centre, 3480 McTavish Street. Both disabled and able-bodied students are encouraged to attend and become members of Access McGill. Pizza, doughnuts, and coffee will be served. Please RSVP by calling Samuel Miller, Access McGill Chairman, at 747-0773. Mobility-impaired students are requested to access the University Centre Building through the basement Alley entrance, south side of the building.

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#### 367 — CARS FOR SALE

1981 Datsun 310GX, 5 speed, hatch, 6000km on rebuild, new rad, brakes, etc. Some rust. \$1,500 OBO. 398-3549 (9am - 5pm).

#### 370 — RIDES

Driving to Boston this weekend? (Leaving

Thursday or Friday). How about company? Let's split expenses. Please call Raina at 286-0214.

#### 372 — LOST & FOUND

FOUND — on library photocopier, small blue bag with calculator in it. Oct 6, a.m.. Call 398-4555, 840 Penfield, 4th floor security office. Mr Wright / Mr Riendeau.

LOST — a pair of dark brown leather gloves, in Leacock 132, great sentimental value. Call Nathalie 626-7412.

#### 374 — PERSONAL

Dear T.J., Thanks a million! Heading back to Zartan for the weekend... and pondering over your identity. Get in touch! Ralfy.

Alpha Omicron Pi: the newest women's fraternity at McGill! Interested undergrads are welcome to join the celebration. Information party Oct. 16 Powell Student Services Building 7-8:30pm. Info: 849-9266.

Extra... Extra... Coming soon to a service for you... Extra hours... October 19... McGill Night-line opens from 6pm till 3... Call 398-6246!

Need one boy friday. Male model, cultivated, wanted for public relations / journalist. Benefits: Paris défilé, Carnival in Rio, etc... Goodlooking, handy and witty - a major plus. 861-1064. 9am - 12am, 5pm - 7pm.

#### 385 — NOTICES

McGill Christian Fellowship: Fri. Oct. 16, 7pm, Leas 232. Come hear Bob Wismer, deacon of the Church of St James the Apostle on "The Faithfulness of Reason or the Reasonableness of Faith?"

Would the South African man whom I met at the dance at the Student Union Hall dance at the end of August please contact Gayle at 486-8801. I believe I have your friend's watch.

Graduate information workshop. Discussions include selection of graduate program, references, resumes and applications. Thursday October 22, 1:00-2:30pm, Student Services, room 203. Sign up: 398-3601.

Writers! Scrivener now accepting submissions for open reading at The Alley, November 13. Deadline November 2. Call Andrew 932-1095.

#### 387 — VOLUNTEERS

Workshop for volunteers: What is active listening? Tonight, 6:30-8:30 at Yellow Door, 3625 Aylmer 398-6243.

Needed: co-producer(s) for bilingual, university-student issue oriented radio show. Contact Paul, Jonathan or Lisa, 398-6787.

Wanted: news announcers, newsroom editors, reporters and contributors. English and French, for CKUT FM's Public Affairs department. Contact Paul, Jonathan or Lisa, 398-6787.

CKUT 90.3FM will have a new science show — coming soon. Need contributors and assistants interested in all aspects of Science. For more info call Peter at 272-5008.



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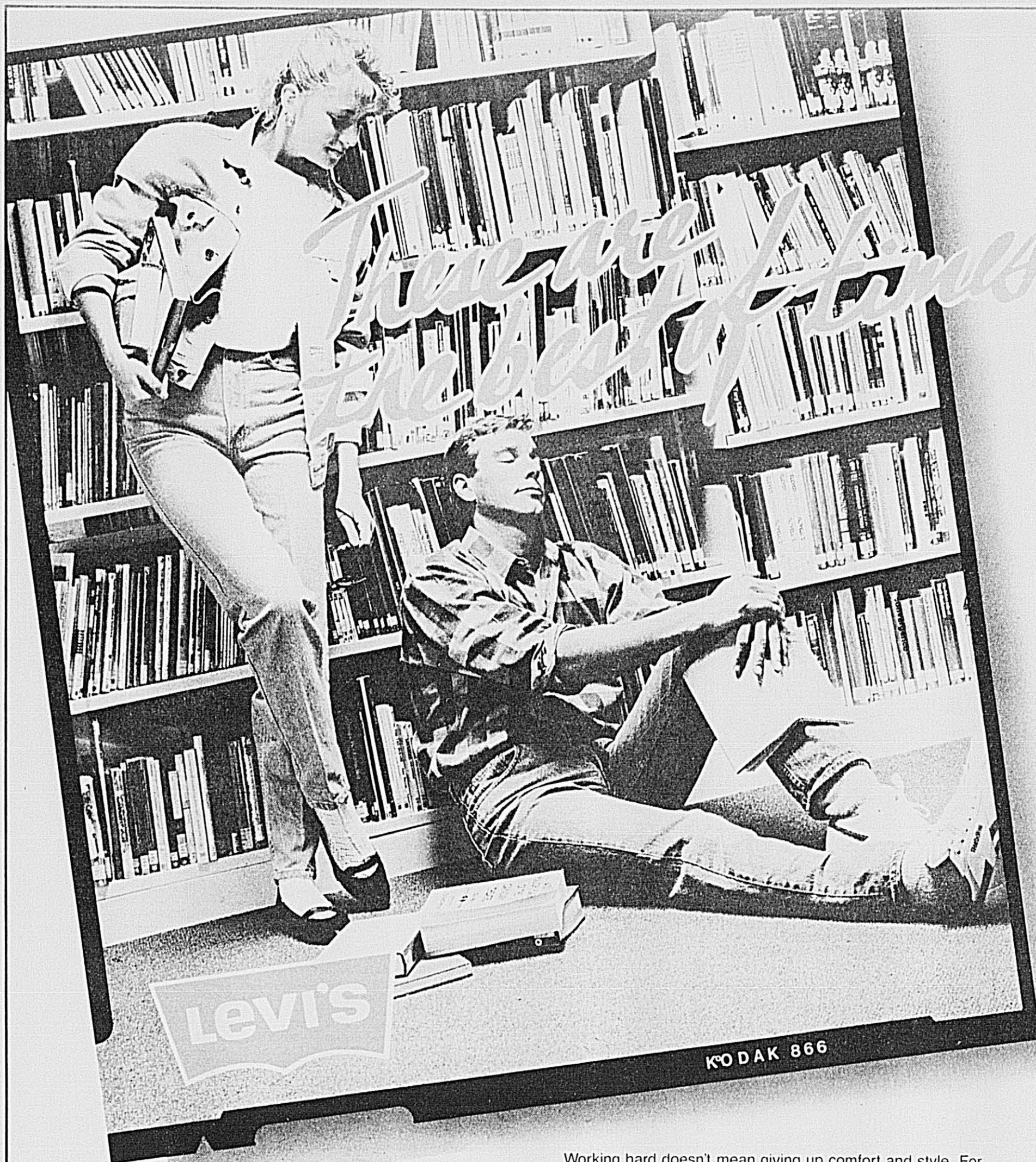


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